

The
Century's
Harvest
1836-1936



Reverend Mother Mary Agnes Rossiter

THE CENTURY'S HARVEST
GATHERED BY
THE SISTERS OF ST. JOSEPH
OF CARONDELET
IN
THE UNITED STATES



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DEDICATION

TO

HIS EXCELLENCY, OUR BELOVED ARCHBISHOP

JOHN JOSEPH GLENNON

AND THE

MOST REVEREND PRELATES

In whose dioceses we are laboring;

TO THE REVEREND CLERGY

Without whose encouragement and co-operation, the Century's Harvest
would have been impossible;

TO THE SISTERS OF ST. JOSEPH IN AMERICA

Who share with us a common origin, and whose sympathy and affection
have always been a source of inspiration;

TO OUR LOYAL AND DEVOTED ALUMNAE AND PUPILS

Who are faithfully carrying on the traditions of the Congregation;

TO OUR KIND FRIENDS AND BENEFACTORS

Past and present, who have stood helpfully by in every need: this

CENTENARY VOLUME

Is respectfully and affectionately inscribed.

FOREWORD

This little book does not lay claim to being a complete history of the Congregation. A much more detailed account will be found in *The Congregation of St. Joseph, 1836—1922*, the second volume of which is in process of preparation. It gives an account of those institutions only, the property and buildings of which have been acquired by the Congregation as its own possession. It does not include, except in brief, the many parish schools in which a great part of the work has been done by the Sisters during the past one hundred years. Some of these, in which they did pioneer service in the early part of the century, have passed out of existence or into other hands, owing to changed environment, and changing conditions in the educational world. The vast majority are still carrying on in spite of difficulties here and there, and perpetuating the traditions of the past among the children whose fathers and mothers attended the same school—even prepared their tasks at the same desks. So important a factor in education has the parish school become in the Middle West, that it has largely crowded out of existence the academies and boarding schools so numerous and popular in pre-civil-war and early post-war times, when pupils from the Southern States crowded the river steamers plying up the Mississippi to St. Louis and other large cities, where flourishing institutions awaited them with a warm Northern welcome. Farther north, in localities where the parish school did not take root so early, our Sisters, either at the invitation of pastors or on their own initiative, went in and with true pioneering spirit, built and maintained their own institutions, and worked out cherished designs, owing to which they retained their popularity and prosperity, especially in agricultural or sparsely settled districts.

In the preparation of this Volume, we are greatly indebted to the Sisters of the Community in the different provinces, who have contributed to its pages, and without whose assistance its publication would have been impossible; also to Sister Mary Virginia Becker, who read the proofs.

Their help is greatly appreciated, and their names occur in the List of Contributors.

SISTER MARY LUCIDA SAVAGE, PH.D.

Compiler.

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THE CENTURY'S HARVEST

Enter the Pioneers

One hundred years ago, on March 25, 1836, a small band of missionaries, six in number, landed in St. Louis, to them a pioneer field. A river steamer had brought them in eleven days from New Orleans, where they had disembarked after a long and wearying ocean voyage from their native France. From the boat landing at the foot of the *Rue de la Tour* of old St. Louis, they walked to the Cathedral of St. Louis, an imposing Roman structure on *Rue l'Eglise*, at the western extremity of the little village. They heard their native language spoken around them; and within the beautiful edifice, a monument to the zeal of Bishop Rosati, at whose request they had braved the seas and entered an unknown land, they knelt to give thanks for their safe arrival. Our eyes today fall upon the glorious painting there, depicting Louis IX, King of France, kneeling in veneration of the Crown of Thorns which he, himself, had brought back from the Holy Land. The crusading spirit of the Saint and King was rivaled by the pioneering spirit of one of his successors, Louis XVIII, by whom the picture was presented to Bishop Rosati's Cathedral in New France. The missionaries, Sisters Fébronie and Delphine Fontbonne, Felicité Bouté, Philomene Vilaine, Fébronie Chappellon and Saint Protais Deboille, were probably made aware of the extraordinary privileges granted by Pope Gregory XVI to his former classmate, Joseph Rosati, for the latter's Cathedral, making it the most richly indulgenced church in America. Besides the language, sweet to exiles' ears, there was little to remind them of their beloved country; but they brought stout hearts, and the memory of those of their community who had suffered much—had given life itself—that the Faith might live,—the Faith which they had come to implant, or to help to perpetuate. It was a far cry from the St. Louis of the early eighteen hundreds to the Le Puy of their valiant founders, but who can say what strength and comfort they found in the retrospect.

LE PUY IN OLD AUVERGNE

Le Puy, a city of some eighteen hundred inhabitants, is situated in the Department of Haute-Loire, in southeastern France. It is an interesting town, remarkable alike for its picturesque situation, its historical significance, and the unique architecture of its buildings. The old town clusters around the



Le Puy, France

steep Rocher Corneille, but the modern Le Puy lies in a green and fertile pocket of the grim Cevennes, and is said to be the only provincial town in France which combines the charm of the medieval with the comforts of modern living. Even in the twentieth century, life still centers around the Place du Breuil with its fountain by Charles Crozatier, a native sculptor, whose name is commemorated by the Musée Crozatier, which contains a fine exhibit of Dentelles du Puy, the lace for which the region is famous.

Our interest, however, lies not in the modern city, but in Le Puy of old Auvergne. Here on October 15, 1650, in one of the quaint houses of the old city, the saintly Bishop de Maupas consecrated to the service of God and the neighbor a little band of six valiant women whom Father John Paul Medaille, S.J., had instructed in the deep truths of Ignatian spirituality, and from whom was to be born the wide-spread Congregation of St. Joseph, whose centenary of work in America this volume commemorates. Recent researches in the archives of Le Puy have brought to light much material believed to have been destroyed during the French Revolution. In this are the names of these six young women: Françoise Eyraud, Anna Vey and Anna Brun of the diocese of Le Puy; Marguerite Burdeir, Anna Chaleyser of the diocese of Lyons; and Claudia Chastel of the diocese of Meude.

Le-Puy-en-Velay, so called to distinguish it from other towns bearing the name of puy, or mount, lies in the center of a region where dwelt the Vellavi in pre-Roman days. Topographically its situation is unique. Some vast upheaval of volcanic origin has created a mass of huge igneous and limestone mountains which form the backbone of France. Those around Le Puy rise in fantastic shapes, and three are crowned with sacred edifices. On the side of the high Rocher Corneille is the famous cathedral of Our Lady of Puy; Rocher d'Auguille is crowned by an exquisite chapel dedicated to St. Michel, but the third peak, d'Espaly, is marred by an ugly modern church.

Though the history of Le Puy may be traced back to Gallo-Roman days, the account which claims that a city of much importance called Anicium existed on this site seems open to question. That the name Puy came from a Roman name, Podium Aniciense, is without doubt. According to legend, the Gospel was carried to Velay by St. George and St. Front, friends of St. Peter. St. Evodius transferred the see from Vetula to Le Puy about 560, and built there a church on a spot venerated for centuries because of a very early apparition of Our Lady, and around which cling numberless legends.

The Basilica de Notre Dame as it stands today, a product of the eleventh and twelfth centuries, is one of the most remark-

able Romanesque structures in the world. The approach is unbelievably picturesque. "I know of no entrance to a cathedral that can rival this. The street becomes a huge stair-way; the steps go on under shadowy arches, until at last from the great porch, we may look at the city framed in by distant heights." The vast porch built out from the mount has a polychrome facade which rises high in the air, and here amid porphyry columns and doors of bronze appears the inscription: "If you do not fear crime, fear to enter here, for the Queen of Heaven wishes a worship without stain." The interior of the church is without adornment, but the gloom and the darkness, the long flight of stairs winding away in the dim distance, create an atmosphere suited to reverent prayer.

Le Puy stood on the great route of pilgrimage from Rome to Compostello during the Middle Ages. One of the streets by which the Cathedral can be reached still bears the name Rue des Tables from the merchant booths that lined it in pilgrim days. The shrine was visited by practically every sovereign of Europe from Charlemagne to Francis I. Some came in penitential garb, others with resplendent court.

Here, Urban II paused on his way to Clermont to preach the First Crusade. It was from Le Puy that he dated the Letters Apostolic of August 15, 1085, convening the Council of Clermont, and here he spent the night of August 15 in prayer before Our Lady's shrine. When, at the Council, the Pope's great rallying speech was finished, it was Adhemar of Monteil, Bishop of Le Puy, who, with beating heart and shining face, first stepped forward to take the Cross. To Adhemar, too, is attributed the *Salve Regina*, called in olden times the Anthem of Le Puy, and used as a marching song by the Crusaders, and to him it was given to lay down his life before the gates of Antioch.

Louis IX visited the shrine in 1245; and again on his release from Egyptian captivity in 1254, he brought hither the famous statue of the Black Virgin as a gift. The image was of wood, clothed in gold brocade. It represented the Blessed Virgin seated, with the Divine Infant on her knees. The first

time it was carried in public procession, great throngs crowded the narrow streets of the little city, and serious accidents occurred. Thereafter, it was seldom borne in procession, but when it was, great pomp attended the ceremony.

Once in the train of René of Anjou, came three hundred Moorish knights, converts from Islamism, to prostrate themselves before the shrine. Here, too, in 1429, came the mother of Jeanne d'Arc, in wonderment of this strange child which she had borne, to place her troubled heart at the feet of the pitying Mother. It is the proud boast of Le Puy that never has it opened its gates to the enemy, and after the long wars of the League the following inscription was carved on one of the pillars of the Cathedral:

Civitas nunquam vincitur,
Nec vincitur: sic igitur;
Per Mariam in protegitur
Hanc privilegiata.

To Le Puy has been granted the privilege of a Jubilee pardon whenever the feast of the Annunciation falls on Good Friday. At the Jubilee of 1853, Mgr. Morhlen, Bishop of Le Puy, conceived the idea of erecting a colossal statue of Our Lady on the high Rocher Corneille which rises 2400 feet above sea level. The laying of the first stone was to have coincided with the proclamation of the Dogma of the Immaculate Conception, but events caused its postponement for two years. War was then waging in the Crimea, and when on the eighth of September, 1855, Sebastopol fell into the hands of the French, Marshall Pelissier petitioned the Emperor Napoleon III for permission to give the captured cannon to the Bishop of Le Puy as fit material for a statue of Our Lady of France. The request was granted, and in 1860, amid gorgeous ceremonies, the statue was placed on its pedestal. Various are the opinions as to the artistic value of the gigantic statue; but few question its effectiveness, as it stands on its rocky height, the metal gleaming in the soft light. The Mother holds the Divine Child in her arms, with hand stretched out in benediction over France.

As we gaze in retrospect over the centuries that have passed since that October day of 1650, we cannot doubt that

Our Lady of Puy has guided the Congregation dedicated to her beloved spouse, nor can we fail to realize that she must have inspired the brave band of six pioneer Sisters who in 1836 sought new fields of conquest in far America in a spirit akin to the Crusaders of old. May their deep spirit of faith and dauntless courage still abide with us, and vivify our beloved Congregation through centuries yet to come.

FRANCE IN THE NEW WORLD

The crusading spirit of Catholic France did not confine itself to the Orient, but reached out to the Western Continent, where its valiant sons explored an empire extending from the St. Lawrence to the Gulf of Mexico. They claimed it for God and country, and dedicated its great river to the Immaculate Conception. Along the shores of this river they made numerous settlements, each with its temple for divine worship. Linked indelibly with these small villages are the names of Marquette, Allouez, Gravier, Pinet, Marest. At Cahokia, on the eastern shore, was made the first Catholic foundation on the Upper Mississippi—the mission of the Holy Family, among the Tamarois, Cahokias and Peorias; and at Kaskaskia, the oldest permanent European settlement in the Mississippi Valley, was made—the mission of the Immaculate Conception. On account of more favorable conditions on the eastern or Illinois side, no permanent settlements were made on the west up to 1733. Two temporary foundations were made, one in 1678 by Jesuit Missionaries, St. Francis Xavier, on the River des Peres, which forms the southern boundary of Carondelet. The inhabitants of this valley disappeared completely. They are said to have moved across the river to St. Joseph's Prairie and built there St. Joseph's Church. Indian troubles caused them later to move to Kaskaskia. The territory west of the Mississippi was left without a white population until the settlement of Ste. Genevieve in 1735 by people from Kaskaskia, operating there the lead mines, which had attracted the attention even of the royal court of France. The entire tract claimed by France from the Gulf to the headwaters of the Missouri and Mississippi rivers was known as Louisiana, one of the fairest

sections of which was that watered by the two rivers, now known as the State of Missouri. The beauty of Missouri scenery was long the theme of travelers—numerous flowers and shrubs, groves of tall oak, of walnut, mulberry, honey-locust and spice-wood, enlivened by the purple of plum, the white blossoms of the dogwood and the catalpa, and the red berries of the sumac; and fields of lush grass gave evidence of the richness of the soil. On its uplands and over its well-watered valleys, numerous tribes—the Omahas, Missouris, Osages, Iowas, Ponkas, and Kansas—roamed, hunted, established cabins, met the Black Robe and received from him the Gospel of Love.

In 1764, M. Laclede Liguist, a man of noble lineage and representative of merchant princes of France, sought a site on the Mississippi where he might store merchandise for trade with the Indians in Missouri. He found near the junction of the Mississippi and Missouri rivers a location which he thought might become "one of the finest cities in America", and named the city which he built there St. Louis, in honor of Louis IX, Crusader King of France. In the plan of the new city, which soon drew inhabitants from the French towns of Illinois, the Rue des Granges and the Rue Royale ran parallel to the river, and between them was the Rue l'Eglise, so called because facing it was the block laid out for the church, first erected in 1770. No priest was present at the founding of St. Louis for the reason that none were available. In 1763, the Jesuits, hitherto active throughout the Mississippi Valley, were expelled from all of Louisiana; by the secret treaty of Fontainebleau in 1762 and the Treaty of Paris in 1763, France lost all her possessions in the New World, for which she had waged a losing fight with England since 1713. The confusion which accompanied the transfer of political allegiance was reflected in the state of religion. This was finally stabilized by the appointment by Propaganda in 1784 of Bishop John Carroll of Baltimore as Superior of the Mission in the Thirteen United States of America. In the interval, under the Spanish regime, Fathers Paul de Saint Pierre and Pierre Gibault served the French missions in Missouri and Illinois. In 1812, Louis

William Valentin DuBourg was appointed Administrator Apostolic of the Diocese of Louisiana and the two Floridas, since 1803 a part of the United States by purchase from France. The French flag had given place to the Spanish, had been restored and had yielded to the Stars and Stripes. In 1826, the Diocese of St. Louis was formed under Bishop Joseph Rosati. It was of vast extent, stretching northward beyond the sources of the Mississippi and westward to the Rocky Mountains. For the most part, it was traversed by hundreds of Indian tribes. On the site of the Spanish Church in St. Louis, Bishop Rosati erected his splendid Roman Cathedral, which he dedicated in 1834. To this stately edifice, two years later, came a band of pioneering women who had drawn their inspiration from Le Puy in Old Auvergne. Emulating their countrymen of an earlier date, they came fired with zeal for the evangelization of the roving natives.

CARONDELET

The little band of six was soon broken, three of the number being sent by Bishop Rosati under the superiorship of Mother Fébronie Fontbonne to Cahokia, then in the diocese of St. Louis, where a school was awaiting teachers. The remaining three, Mother Delphine Fontbonne, Sisters Philomene Vilaine and St. Protais Deboille, after a delay of some months, went to Carondelet, to the log cabin convent intended for them, but just vacated by the Sisters of Charity, who took their orphan boys to a new home in St. Louis.

Carondelet, about 5½ miles south of St. Louis, was, prior to 1803, a Spanish town, where Spanish law and customs prevailed; but in 1836, its character was decidedly French. The fact that the settlers were less prosperous than their neighbors gave rise to the appellation, "Vide Poche" (empty pocket), by which the place was commonly known. The Convent consisted of a log cabin, to which had been added a frame shed with a loft. The log house consisted of two rooms, the shed likewise of two; one on the ground floor and one in the loft. The latter was reached by a ladder on the outside. The house contained two empty bedsteads. The Sisters brought with them two

empty ticks, some bed clothes and a skillet. The skillet, according to an early annalist, was for the purpose of making omelets; but the providing of the eggs was left to Providence.

The new St. Joseph's bore no resemblance to the imposing Chateau Yon on the Hill of the Chartreuse in Lyons, France; but contentment reigned within its rude log walls, and God blessed the labor of its inmates. The tiny seed planted there grew into a mighty tree, whose branches spread north, east, west and south, to the extreme limits of the United States, and into Canada. The first seed outside of Carondelet, it is true,



Log Cabin, Carondelet, 1836

was planted on thorny ground, and the fruit reaped did not, humanly speaking, justify their endeavors. It was a school for free negro girls, opened by Bishop Kenrick, on Third Street, St. Louis, in 1843, and closed the same year. The circumstances of its closing are thus graphically related by Sister St. John Fournier, one of the three Sisters sent there, in a letter to her superiors in France:

“We taught free negro girls, and also prepared slaves for the reception of the Sacraments. This displeased the whites very much. They threatened to drive us out by main force. The threats came every day. One morning several persons called me out of the church and told me that the following night some one would come to drive us out of the house. I had no fear, and I said nothing to the

Sisters. I had great confidence in the Holy Virgin, and placed some miraculous medals at the street door and on the fence. At eleven o'clock that night a great noise awakened the Sisters suddenly. A crowd of people assembled in the street were crying out and blaspheming. We threw ourselves on our knees and commenced the Miserere and other prayers. During this time some mad men rushed against the door; all at once, a patrol of armed police arrived and dispersed them. They came back three times that same night, but the Holy Virgin protected us. In spite of their fury and their efforts, they were not able to attain their object and break open the door. The day after this adventure, the Mayor of St. Louis advised Bishop Kenrick to close the school for a time, which he did."

Thus ended the Sisters' first effort at expansion. Their courage was further put to the test when, in the following year, 1844, the angry waters of the Mississippi submerged the small village of Cahokia, and the Sisters there, rescued from "The Abbey," as their convent was called by the villagers, returned to Carondelet. A boarding and day academy was flourishing there, where the log cabin had given place in 1841 to a three-story brick and stone building, admirably planned and supervised by Mother Celestine Pommerel. She, with Sister St. John Fournier, then a postulant, formed an addition in 1837 to the original band of six, and in 1839, succeeded Mother Delphine Fontbonne as Superior there.

With spirits undaunted by seeming failure, and the tempest waged against them by the elements as well as by man, a small group ventured forth again in 1845, and with Mother Delphine Fontbonne as Superior, took charge of St. Vincent's parochial school in St. Louis. Outside of the academy in Carondelet, this, the oldest parish school in St. Louis, was the first successful venture of the Congregation. Through all manner of vicissitudes of time and change, St. Vincent's has carried on, and though now in a crowded business district, enrolled in September, 1935, 380 pupils in eight grades under the superiorship of Mother Leo Vincent Lager.

The Carondelet community has been successively governed during the last century by five Superiors-General: Mothers Celestine Pommerel, St. John Facemaz, Agatha Guthrie, Agnes Gonzaga Ryan and Mary Agnes Rossiter.

MOTHER CELESTINE POMMEREL

Mother Celestine Pommerel, under whom the first foundations were made from Carondelet, and who is looked on as the first Superior General in America, was born in Feillan, Ain, France, on April 7, 1813, the daughter of well-to-do parents,



Mother Celestine Pommerel

André Pommerel and Louise Pommiers. She received a good education from the Sisters of St. Charles at Macon, France, and entered the convent of the Sisters of St. Joseph at Lyons, receiving the habit on May 19, 1831, and making her profession on October 13, 1833. During her novitiate, she had often expressed a desire to labor on the foreign mission field, and so was selected by her Superior in 1836 as one of the first mission band to be sent to America. Her parents were very much

opposed to this move, desiring to have her near them in her own country; but she did not waiver in her obedience, and to fit herself more perfectly for the work, spent a year in studying the method of teaching the deaf. To this class she devoted herself during her first years in Carondelet; and as Superior of the Congregation, was zealous in having other teachers trained for the work, in which she never lost interest. During the eighteen years in which she governed the Congregation in America, she won the love of all, by her refined and gentle manner, her deep piety and her kind thoughtfulness for all, especially for the poor. She was admired for her firmness in governing and her rare judgment in the conduct of affairs. A lover of poverty and of exact observance, she saw that every want was supplied, and mingled great vigilance with sweetness. Of extremely delicate constitution, she shirked no duty of her office, and in the establishment of new missions, often made long and difficult journeys. Under her wise direction, the Academy grew in efficiency and usefulness, and the Congregation spread its influence far and wide. In 1847, she sent a band of Sisters to Philadelphia; in 1851, to St. Paul; in 1853, to Wheeling, West Virginia; and in 1854, to Canandaigua, New York, in the diocese of Buffalo. Many times she visited these wide-spread foundations under circumstances and by modes of travel that would daunt a modern Mother General or Visitor, always bringing courage and hope to her scattered communities. Worn with labors and anxieties, she fell a victim to consumption, and died on June 7, 1857, in the 44th year of her age, universally loved and mourned. At her death, the Carondelet community numbered 149 religious, with foundations in Missouri, Mississippi, Minnesota, New York, Pennsylvania, Canada and West Virginia. The seed had taken deep root, and the tree continued to put forth branches under her successor, Mother St. John Facemaz.

MOTHER ST. JOHN FACEMAZ

Mother St. John Facemaz was born in Bourg St. Maurice, France, in 1821, and entered the convent of the Sisters of St. Joseph in Chambéry in 1845. Shortly after her profession, the first colony of Sisters of St. Joseph set out from Annecy for

India, and Sister St. John greatly desired to be chosen for this foreign field, having always had a strong attraction for a missionary life. The Lord, however, had other plans in her regard, and towards the end of 1854, she, with three other Sisters, was sent to the aid of the American missions, whither she was followed in time by her two sisters and several of her nieces, all Sisters of St. Joseph. A few months after her arrival in



Mother St. John Facemaz

Carondelet, she was chosen to fill the office of Mistress of Novices, and on the death of Mother Celestine was appointed to succeed her. Mother St. John was of the stern type that makes no compromise with self. No sacrifice was too great, no austerity too painful to be undertaken for the glory of God and the advancement of His Kingdom. As Superior, she watched carefully against any infraction of rule, and was unrelenting in her correction of the least abuse. Her regime of fifteen years produced a type of religious self-sacrificing and exact to the letter of the law, while imbibing deeply of its spirit. Many sisters trained under her direction have left their names

as household words in the Congregation because of their edifying lives and the fine character of their work along all lines, in school, orphanage or hospital. Mother St. John had a keen business sense and a power of organization that was felt in the Congregation. She soon put into execution a plan long cherished by Mother Celestine of uniting the houses founded from Carondelet in outlying dioceses, under one strong central government with Mother House at Carondelet, and also of obtaining from the Holy See the approbation of this plan and of the constitutions. Three times she journeyed to Rome for this object, the last time in company with her successor in office, Reverend Mother Agatha Guthrie, when she saw all her efforts crowned with success. When her term of office ended in 1872, there were in the Congregation 468 Sisters engaged in 58 institutions in three provinces—St. Louis, St. Paul and Troy, New York. She had done much to enhance the prestige of the Congregation, and left to her successor a strongly unified and well-disciplined community.

The importance of her policy cannot be over-estimated. It unified the Congregation in the United States, though providing for its division into Provinces, each with its own provincial government. These are located in St. Louis, St. Paul, Troy, New York, Los Angeles, California, and by affiliation in 1922, Augusta, Georgia. It raised the status of the Congregation to that of a Pontifical Institute, with Cardinal Protector at Rome to safeguard its interests.

Distinguished names occur among the Cardinal Protectors, several of whom have at the same time held the office of Prefect of the Sacred Congregation of Religious. The first of these was Cardinal Barnabo, 1870, who was followed in course of time by Cardinals Franchi, Simeoni, Gotti, Vives Y Tuto, Satolli, Martinelli, Gasquet, O. S. B., Ceretti, and the present Protector, Cardinal Lépicier, S. M. It was under the direction of Cardinal Gasquet, the distinguished Benedictine and church historian, that the revision of the Constitutions took place in 1923. The very few changes that were necessary at that time to bring them into agreement with the New Code of Canon Law are proof of their canonical character and the wisdom of the original compilers.

ST. JOSEPH'S NOVITIATE, CARONDELET

Shortly after Mother St. John's arrival in Carondelet, she was appointed by Reverend Mother Celestine, Mistress of Novices. The novices hitherto were not numerous at any one time and came at long intervals. Previous to the formal approbation of the Rule, they seem to have been employed in teaching in the Academy and in the domestic duties of the house. Their free time was spent in study, and receiving instruction, under the care of the Superior of the house. In the poverty and cramped condition of the Community, it was, for a long time, next to impossible to provide separate quarters for a Novitiate. The senior sisters were expected to correct the juniors for any infraction of rule, and according to Sister Febronia's notes, if they failed to do this, they were themselves admonished for their lack of charity and zeal. There was no set day for reception or profession. Each aspirant, on the completion of her postulate, received the habit, and made her vows on the same day two years after. Until after the erection of a chapel in 1841, these ceremonies took place in the parish church of Our Lady of Mount Carmel, the first profession there being that of Sister Philomene Vilaine, who had received the habit in France. Bishop Rosati presided, as he did at the profession of Sister St. John Fournier, and of Sister Mary Francis Joseph Dillon. Bishop Peter Richard Kenrick, first presided on March 19, 1844, at the profession of Sister Mary Rose Marsteller. The assisting priests were Reverend Jacques Fontbonne and Reverend Benedict Roux. On previous occasions are noted the names of Reverends Pierre Chandy, Edmund Saulnier, Hilary Tucker, and George Alexander Hamilton. The first profession recorded as having taken place in the chapel was on July 2, 1844, when Sister Mary Frances Valdez made her vows. Father Paris, at that time spiritual Father, presided, assisted by Reverend Anthony Thibaudier, whose name occurs on the records frequently from that time on, together with those of B. Raho, C. M., Bishops Regan, Duggan, and Canon O'Hanlon. On several occasions between 1844 and 1847, Bishop Edward Barron, Titular Bishop of Eucarpia, received the vows of the Sisters. The early acts of profession are signed by Mother Celestine, Sisters Delphine, Felicité, St. Jean, St. Protais, and as the community at the Mother House increased,



St. Joseph's Novitiate, Carondelet—East Entrance, St. Louis, Missouri

other names were added to these. The terms of the Mistresses were of short duration. In 1863-9 Sister Julia Littenecker was in charge, followed for varying periods, by Sisters St. Joseph Lorenz, St. John Facemaz, Mechtilda Littenecker, and Ephrem Berard. In the meantime, in 1872, the novices, after the reception of the habit, were removed to Nazareth, where the mistresses, beginning with Mother St. John, were also the Superiors of the Novitiate House. This condition prevailed until 1886, when the Novitiate was again located at the Mother House, Carondelet, under Sisters Clara Culhane as Mistress. Sister Clotilda McCormick trained the young Sisters from 1890 to 1904, with marked ability and devotion, and was followed for brief intervals by Sister M. Agnes Rossiter and Sister Agnes Gonzaga Ryan. From 1905 to 1925, Sister Jane Bal, who had come to the Novitiate from Moutiers, France, was mistress, and kept alive in Carondelet the best traditions of the Congregation in France. Her successors for brief periods were Sisters Ermen Greene and Sister Rose Columba McGinnis. The present mistress since 1929, is Sister Mary Virginia Becker, cultured and efficient and full of zeal for the Congregation. The hardships and inconveniences of the early days have long since given place to every cultural advantage; and twice yearly, groups of young women, trained to meet modern requirements of teacher or nurse, leave the shelter of the Novitiate, and take their places in the ranks of those who are spreading the Kingdom of Christ.

Probably the greatest factor in the spiritual life of the Mother House and the Novitiate is the influence of the chaplains and the confessors. In 1872, Reverend Irenaeus St. Cyr, chaplain at the Mother House for several years, assumed a like position at Nazareth, and was replaced by the Franciscan Fathers of the Sacred Heart Province, resident at St. Anthony's Monastery. Outstanding among those who served for many years are Reverend Fathers Bernardine Weiss, Justin Deutsch, Sabinus Molliter, Marcellas Muehlmann, Francis Haase, Fortunatus Hauser and Clement Moorman. The present confessor and chaplain are, Reverend Barnabus Schaefer, and Reverend Maximus Poppy. Too much cannot be said in praise of these

zealous sons of St. Francis, who have continuously, for more than sixty years, given their devoted and selfless service to the Congregation. They have been untiring in the daily religious service, in instructions to the novices, in conferences to the professed Sisters, and in contributing in every way to the beauty and dignity of divine worship.

Liturgical music has been a feature of this since its introduction in 1906, by the Rev. Dom. Eudine, O. S. B. of Farnborough Abbey, England. Courses in the Justine Ward method of teaching music, now known as Essentials of Music I and Music II, also Gregorian Chant according to the principles of Solesmes, have been given at the Mother House and at the St. Louis Provincial House for the past nine years. These courses have been conducted by Sister Louis Joseph Bauer and Sister Rita Young, graduates of the Pius X School of Music. The method was adopted by the St. Louis Schools in 1933, and Sister Rose Margaret Vander Zanden, also a graduate of the Pius X School, was appointed supervisor. Many of the Sisters attend the summer sessions of the Pius X School of Liturgical Music established in St. Louis under the patronage of His Excellency, Archbishop Glennon. Thus deep roots have been struck, and the influence of these courses is spreading rapidly through the Community.

REVEREND MOTHER AGATHA GUTHRIE

On the sixteenth of January, nineteen hundred four, there passed from our midst a religious whose influence in the Congregation was felt in a most marked degree during her life, and left an indelible impression on the community—Reverend Mother Agatha Guthrie.

Mother Agatha was born on August 31, 1829, in Bradford County, Pennsylvania, the only daughter of non-Catholic parents—Charles Guthrie and Harriet Grace. The ancestors of both parents emigrated to America from England before the Revolutionary War, and men of both families engaged in that struggle on the American side. Joseph Grace, grandfather of Mother Agatha, and his brother, Emanuel, men of stalwart stature, were members of the American Grenadiers.

Both Charles Guthrie and his wife were God-fearing people, though the former professed no religious creed except his belief in God. The latter became a member of the Methodist



Reverend Mother Agatha Guthrie

persuasion in her twenty-fifth year, and clung to it until a few years before her death, when she embraced the Catholic Faith. They called their daughter, Minerva, a name which she bore until her entrance into the Church, when she was baptized

Philomene. When the little Minerva was twelve years old, she lost her father by death, and removed with her mother to Illinois, where she finished her education in the public schools of Peru and Ottawa. She was later engaged in teaching a private school in St. Louis. Here she became interested in the Catholic religion through her friendship for a young Irish Catholic girl; and in her eagerness for the truth, she attended a Mission given by the renowned Jesuit, Father Damen, who later instructed her and received her into the Church. Her mother, though she could not understand why Methodism did not satisfy her daughter's spiritual longings, put no obstacle in the way of the latter's becoming a Catholic, and even a religious. It was in the summer of 1850 that the beautiful young convert presented herself at the door of St. Joseph's Academy in Carondelet, and was received by Reverend Mother Celestine Pommerel, who recognized in her unusual spiritual insight, and admitted her to the reception of the habit on October 15, 1850, with the name of Sister Agatha. Two years later, she made profession of the religious vows. Her one companion on this occasion was Sister Mary Frances, Justin Thöne. Fifty years later, they celebrated together in Carondelet, the golden jubilee of their profession.

Her Superiors early recognized in Sister Agatha rare qualities of leadership. Though rather timid, and never seeking to obtrude herself, she could not hide her remarkable personality that impressed all about her and drew the Sisters to her in confidence and love. Shortly after her profession, she was sent as one of the original band to Wheeling, West Virginia, and later spent some time in charge of the Orphan Home in St. Louis. In 1861 she was appointed Provincial Superior in Troy, and four years later was recalled to St. Louis. After serving six years as assistant to Reverend Mother St. John Facemaz, she succeeded the latter as Superior General in 1872.

Then began her long career of untiring labor in the Community. Schools were opened, orphanages established, Indian missions undertaken, hospitals built, until the activities of the Congregation were spread over a territory extending from the Gulf to the Great Lakes, and from the Atlantic to the Pacific.

A strong advocate of the parochial schools, she encouraged in every way higher education, and engaged for the Sisters the best teachers in methods in music and in art, being herself a fine art critic. She organized the first summer school in St. Louis for Sisters of different communities, and in the face of strong opposition, engaged for it secular instructors and lecturers. In 1895 she made the first gesture towards a Girls' Catholic High School in St. Louis, and for that purpose opened the doors of the Central House, and furnished teachers; but to her great disappointment, the movement met with no encouragement.

It was during her administration that the final approbation of the Holy Rule was given by the Holy See. In 1877, accompanied by Mother Julia Litteneker, she made a visit to Rome, and had an audience with our Holy Father, Pius IX. It was during this visit, also, that she secured the large collection of relics for the Mother House in Carondelet, which now reposes in the Martyrs' Chapel.

She had a deep reverence for the Holy See, which she evinced in a remarkable manner during her whole life. Her Catholicity was all-embracing, and she practiced in the minutest degree all the exterior observances of Holy Church. The chapel was a special object of her care and attention, and the feasts of Mother Church were always celebrated with pomp and devotion. The present chapel of the Holy Family at the Mother House, a perfect example of Romanesque architecture, dedicated in 1899, is a monument to her zeal. This was the last of her important undertakings. In 1902 occurred the fiftieth anniversary of her profession, but on account of her absence from home, the Community postponed its celebration until February 5 of the following year. Scarcely had the golden glow of the jubilee faded, when her health failed perceptibly, the climax of severe physical suffering which she had borne for some months patiently and silently; and on January 16, nineteen hundred four, she passed to her reward in the seventy-fifth year of her age. She was, as ever, humbly submissive to God's will, in her last illness. Always a lover of the Holy Scriptures, she found consolation in the inspired words that

came naturally to her lips and lifted her heart to heaven. Her Solemn Requiem was sung by Most Reverend J. J. Glennon, assisted by Reverend Bernardine Weiss O. F. M. and Reverend Patrick Dooley. Reverend P. J. Tallon delivered an eloquent panegyric. The congregation had increased during her administration from 411 professed Sisters in 1872 to 1870 in 1904.

Mother Gonzaga Grand, Assistant General, governed the Congregation after the death of Mother Agatha until the general election of May, 1905, when Reverend Mother Agnes Gonzaga Ryan was chosen for that position by the votes of the delegates.

REVEREND MOTHER AGNES GONZAGA RYAN

Mother Agnes Gonzaga Ryan was born in Houghton, Michigan, on January 2, 1855, the daughter of Mr. and Mrs. John C. Ryan. She was baptized Alice by the saintly Bishop Baraga. A change of industry caused her family, after a few years, to move to Calumet, but the little Alice was left with an uncle that she might attend the Sisters' school near by. Her education finished in the course of time, she assisted the Sisters at St. Patrick's School in Hancock. To perfect herself as a teacher, she took training under a rigid old master, Mr. E. T. Curtis of Calumet, then returned to the Sisters, whose helper she remained until she decided to enter the religious life.

Close association with the early pioneers of her native state helped to inspire this active, warm-hearted young woman with a desire to labor for God in the order which had sent pioneer Sisters to Northern Michigan from Carondelet. The presence in Troy, New York, of one of these pioneers, Mother Gonzaga Grand, her former teacher, friend and adviser, attracted her to the Troy Novitiate, where she received the habit of the Sisters of St. Joseph on Christmas Day, 1873, at the age of eighteen. After her profession, she was engaged as teacher in the schools of Albany and Troy. While still very young, she passed successfully a competitive examination from the Public School Board for the principalship of St. Joseph's School, South Troy, and thus, unconsciously, rendered herself outstanding and kept the school on a city-fund basis. Superiors saw in her the type

fitted to lead, and appointed her to the office of Superior, which she filled first in Glens Falls, N. Y., and later in Albany. Her ardent nature urged her always onward, but her physical powers, never very robust, snapped, and she was sent to



Reverend Mother Agnes Gonzaga Ryan

Colorado. She did not return to the scene of her former labors, but after being quite restored to health, she took up work at the Mother House in Carondelet, where in various capacities, she continued to carry on until in 1896, she was chosen a General Councillor. During the years immediately following, she

performed more than an ordinary assignment of duties, both because of her ardent temperament and the failing health of Mother Agatha, who, at times, confided the greater share of her burden to her capable and willing co-worker. On May 3, 1905, she was elected to succeed Mother Agatha as Superior General of the Congregation, a position which she held for twelve years. Some of her best endeavor during this time went for advancement of the Community along educational lines; much for the spiritual uplift of the Indians in our own country, and the pagan on the foreign mission field, to whom she extended material aid whenever possible. She generously urged on every project inaugurated by her predecessors; and to further the advancement of her community, grasped every opportunity that the Sisters might be adepts in their various lines, and become, as she expressed it, "physically, intellectually, spiritually, Queens, Spouses of the King." It was under her direction that plans were made for Fontbonne College; and though she did not live to complete them, she had the great satisfaction of securing the charter, this not only because it gave new impetus to Catholic education, but because of the cultural advantages it offered for the members of the community.

Reverend Mother Agnes Gonzaga possessed a personality altogether unique. Endowed with natural wit and a splendid sense of humor, a conversationalist of unwearying interest and of remarkable versatility, she was a woman of unusual magnetic power. Her very appearance and manner bespoke the leader to such an extent that she stood out in any assembly. She knew whereof she spoke and her message was received as from one who had earned the right to deliver it. Strong in character, vigorous, with eyes always turned toward Eternal Truth, meeting unflinchingly wrong and error, condemning them in and out of season with all the power of her lofty soul, she exhibited a fearless attitude which was a mighty factor in winning for her the respect and esteem which were hers in life and which cling to her memory.

Her power of intellect was as strong as her personality. To a mind enriched with learning, she brought an indomitable

will, determined always to stand for the right. She thus became an influence for good in the Congregation she loved ardently and supported constantly. Her example, a ringing call to work and prayer, led many to follow the path of noble striving. She had served at different times and for many years as Superior of schools in the St. Louis Province and Directress of St. Joseph's Academy in Carondelet, and her zeal for education was unflagging. Higher education had in her an enthusiastic advocate. She took advantage of every opportunity to procure for her teachers the best training along educational lines. Sisters were sent abroad for study, summer schools were organized at home, and outstanding colleges and universities patronized. Among these was the Sisters' College of the Catholic University, at which the Sisters from Carondelet were students from its inception.

Her term as Superior General concluded in May, 1917, she gladly relinquished her authority, and spent the remaining months of her life in quiet, prayerful preparation for its close, which occurred on June 14, 1917. Distinguished members of the hierarchy united in praise of one who had so nobly aided in the spiritual and intellectual uplift of mankind. However, it is for her kindly acts of charity towards the Sisters of her community, that she is lovingly remembered by them. She was a support and encouragement to those whom she inspired to move successfully in the circle where their influence would be for good, where their manner would be full of the charming and attractive dignity so necessary to the active religious who would live in gracious contact with the world.

Reverend Mother Agnes Gonzaga in all the affairs of life relied implicitly on Divine Providence, and accepted all with a fervent "Deo Gratias." In determining for herself and in guiding those committed to her care in momentous decisions entailing thought and calm deliberation, her fearlessness and honesty enabled her to exercise keen perception as well as a correct and enlightened judgment. Yet she advised the necessity of leaving much to an understanding God, whose judgments are more accurate and more kindly than those of His

creatures. Unseen struggles, common to all, silent encounters, moments of anxiety within the soul, found Reverend Mother calling for Divine aid, and—

“Though duty pressed,
And mind and heart were laden with care:
She sought relief and solace sweet
In prayer.”

REVEREND MOTHER MARY AGNES ROSSITER

When in May, 1917, our late lamented Superior General, Reverend Mother Agnes Gonzaga Ryan, laid down the burden of office that for twelve years she had borne admirably and with lasting benefit to the whole Congregation, the mantle of her authority fell upon the shoulders of our present Superior General, Reverend Mother Mary Agnes Rossiter.

Born of Irish parentage, in 1858, in Rockland, a small town in the Upper Peninsula of Michigan, she attended the schools of her native place, until her entrance as a boarder into St. Joseph's Academy, Marquette, where she first came under the influence of the Sisters of St. Joseph. Her marked talent for music was cultivated at the latter institution, and further developed after her entrance into the Community, which occurred in 1875. At this time the Novitiate for the St. Louis Province was located at Nazareth, some six miles from Carondelet, and many are the amusing and interesting stories Reverend Mother in her reminiscent moods tells us of those days.

Though not endowed with robust health, she has consecrated her whole being to a ceaseless round of activities in the interest of the Congregation, proving conclusively, as most of God's Saints have done, that feeble health, supplemented by His sustaining power, can and does accomplish wonderful work.

The missions which she graced with her presence and served ably were St. Patrick's, Mobile, Alabama; St. Joseph's Academy, Marquette, Michigan, first as music teacher and later as Superior; St. John's School, Ishpeming, Michigan; and Academy of Our Lady, Peoria, Illinois. At Carondelet, she

served for a brief period as Mistress of Novices, and two terms as Assistant General under Reverend Mother Agnes Gonzaga Ryan. Then followed her election in May, 1917, to the highest office in the Congregation, one which she has filled with distinction to herself and to the utmost satisfaction of the Community, as is attested by the fact that she has been retained in this position of authority for three successive terms.

Her regime has seen great expansion in all Provinces. There has been a very appreciable increase in membership, new missions have been undertaken, old ones have outgrown their first scope of activity, and a stronger bond of union in the Congregation has been cemented by reason of the more frequent visiting between Provinces which Reverend Mother has encouraged. Every educational advantage has been procured for the Sisters everywhere. Fontbonne College, the hope so fondly cherished by Reverend Mother Agnes Gonzaga Ryan has become a reality under Reverend Mother Agnes' able direction, one of the monumental marks she leaves us as proof, if such were needed, of her ability as an organizer and builder.

Nazareth, the home of our dear retired Sisters, has always been an object of special solicitude to her, and she has spared nothing to provide it with every possible comfort and convenience. Vacation schools, a comparatively new project in the field of Catholic Action, won Reverend Mother's approval and support from their very inception, and each succeeding year finds a greater number of our Sisters engaged in that truly apostolic work.

The words of greeting that our Blessed Lord used after His resurrection, "Pax Vobis", Reverend Mother seems to have chosen as her watchword. This peace of Christ is stamped upon her exterior, and proceeds no doubt from a peace of soul that enables her to accept everything in an admirable spirit of calm dignity and serenity. She disseminates it wherever she goes, restoring troubled and disturbed souls to that peaceful state so necessary for doing well God's work. She is always gracious and easy of access, ready to meet any situation, and filled with the spirit of charity and kindness that marks notably all who are in close contact with the Master. The words

most often on her lips are like those of the Beloved Disciple, an appeal for the exercise of charity, the queen of virtues. She is quick to commend but very slow to condemn, and outstanding is her thoughtfulness of others, for the youngest as well as the oldest. The statement attributed to St. Bernard to the effect that if mercy were a sin, he could not keep from committing it, might well be attributed to Reverend Mother Agnes. The panegyrist of the late Bishop Shahan, Rector of the Catholic University of America, characterized him as an "Apostle of Encouragement", a title that applies with equal truth to our present Superior General, for the feeblest efforts of the beginner are noted and appreciated as well as the great achievements of those entrusted with real responsibilities.

It is impossible in this limited space to give more than the barest outlines of the life and character of Reverend Mother Mary Agnes, but each member of the Congregation will be able to complete the picture by sketching in the finer lines of her beautiful character, for she has been a real mother to each member of the Congregation, as well as an inspiration to better and fuller service of the King.

ST. LOUIS PROVINCE

IN THE

ARCHDIOCESES OF ST. LOUIS AND CHICAGO

AND THE

DIOCESES OF

KANSAS CITY

ST. JOSEPH

OKLAHOMA

DENVER

MARQUETTE

GREEN BAY

PEORIA

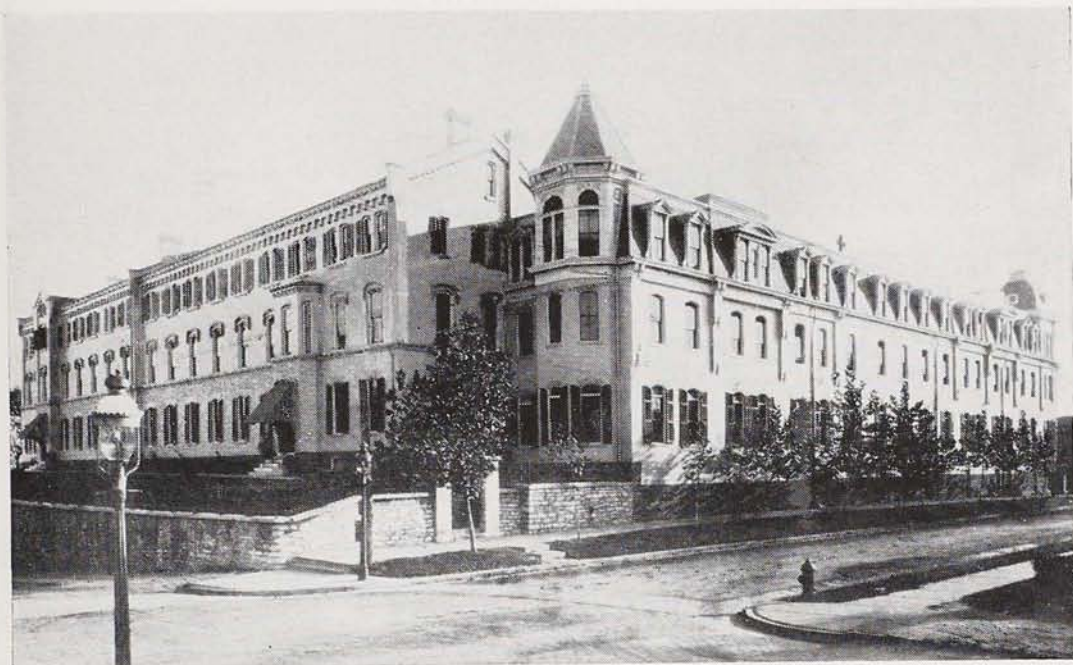
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ST. JOSEPH'S ACADEMY, CARONDELET

St. Louis, Missouri.

On September 12, 1836, Sisters Delphine Fontbonne, Philomene Vilaine, and Felicite Bouté went from the hospital in St. Louis to the log cabin in Carondelet. This was the nucleus of St. Joseph's Academy. The ground was donated to Bishop Rosati for a school by Bryan Mullanphy, then Judge of the Cir-



St. Joseph's Academy, Carondelet

cuit Court of St. Louis County. Here Bishop Rosati intended establishing a school for deaf mutes, but this project was delayed for a year until the arrival of other Sisters from France. In the meantime, several lines of activity received an impetus in the log cabin. On October first, a poor man placed his two little daughters with the Sisters as half-orphans; this was the origin of the Half-Orphan Asylum conducted in St. Louis by the Sisters for nearly fifty years. On the 15th of the same month, the Sisters received two orphan girls, thus originating the first Female Orphan Asylum in the St. Louis diocese. In

August, 1837, the village of Carondelet established a free school and placed it under the management of the Sisters, by whom it was conducted until the introduction of the Public School System in 1851. In 1839, Mother Celestine Pommerel was named Superior, replacing Mother Delphine Fontbonne, and on the formal separation of the American Congregation from France in the early 1840's, became the first Superior General in America, and St. Joseph's Academy was made the Mother House. The log cabin was improved and enlarged for immediate use, while plans were laid for a new and larger building. These materialized in 1841, when the north wing of the present building was completed. Seven boarders were received, among them the daughter of Major Coffin of Jefferson Barracks. For some time, Sister Mary Rose Marsteller, an accomplished scholar and a strict disciplinarian, was directress of the Academy. She arranged its course of study on the standard lines of the day, and placed much emphasis on music, art and the French language. Under her capable direction, the number of day pupils increased, these coming from various points, principally the southern states. A disastrous fire in 1858 which destroyed all but the north wing, including the renovated log cabin, checked the activities of the school for a time, but, with friends to the rescue, the building rose again, and continued to spread, wing by wing, to its present proportions. The last addition was the Holy Family chapel, erected by Reverend Mother Agatha, and dedicated in 1899. In the meantime, in 1857, the beloved Mother Celestine went to her reward.

Among Academy directresses succeeding Sister Mary Rose appear the names of Sisters Thecla Johnston, Gonzaga Grand, Seraphine Ireland, William McDonnell, Herman Joseph O'Gorman, Winnifred Sullivan, Teresa Louise Crowley, Sacred Heart Hall, Agnes Gonzaga Ryan, Columbine Ryan, Rose Columba McGinnis, Columba Banyard, Palma McGrath, Evelyn O'Neil and Marietta Jennings. For many years, Sisters Mary Joseph Facemaz and Hildegarde Muettinger were members of St. Joseph's Academy staff and did notable work; the former in the oil studio, and the latter in china painting. Outstanding in this department also, were Sister Baptista Montgomery and

Sister Natalie Brassiere, who had spent years of study in American Art Schools and in Italy. In 1913, the Academy was accredited to the Catholic University of America, and to Missouri State University. In 1922 it became a member of the North Central Association of Colleges and Secondary Schools.

OUR EARLY PAROCHIAL SCHOOLS

Scarcely a decade of years had elapsed after our pioneer Sisters had begun their school in Carondelet, when they were called upon to take up the work of teaching in the parochial schools. This has been the principal work of the Sisters in the St. Louis Province up to the present time. It has assumed more and more importance with the passing of time; the present year's enrollment being 25,202.

The following account of our early parochial schools is from an article prepared for a regional conference by Sister Lioba Hoey, the full text of which appears in *The Carondelet Annual* of 1935.

In 1845, our Sisters opened their first parochial school in St. Louis. This was in the parish of St. Vincent de Paul, and is still in existence and doing remarkable work with its enrollment of 500 pupils, regardless of the fact that its residential aspect has long since been engulfed by the downtown business section. Records show that one hundred and twenty children were enrolled during the opening year, and that Sister Delphine Fontbonne, a niece of Mother St. John Fontbonne, was placed in charge. Saint Vincent's, formerly known as the Immaculate Conception School, was the only "parish" school in St. Louis in 1845, and the only parochial school of which our Sisters had charge until the opening of St. Bridget's in 1859. However, the Boys' Orphanage, the German St. Vincent's Orphan Asylum for boys and girls, and the educational endeavor among the deaf, during these years of interval, afforded plenty of work, if not of compensation, for the struggling community.

When the Sisters began their work at St. Bridget's, the classes were held in the church building facing Twenty-fourth Street, near Franklin Avenue. The building was familiarly

known as "The Chapel." It served for Sunday school, parish school, Sodality meetings and children's Masses on Sunday. In this school "the Sisters of St. Joseph labored with great devotion and success, the results of which are seen in the large number of excellent Catholic men and women in all parts of the city who love St. Bridget's School."

Seventy young women from this parish have become religious. Among the thirty-five or more priests who received their elementary training at St. Bridget's, may be named an Archbishop, a Vicar General, and a President of Kenrick Seminary. From 1865 to 1876, the attendance at St. Bridget's averaged between five and six hundred pupils. In the nineties, it averaged six hundred and forty-six.

Of Saints Mary and Joseph's School, in South St. Louis, located near the Mother House, records place the attendance at four hundred in 1865. This school was practically a continuation of the first school taught by our Sisters, the public school, placed under their charge from 1839 to 1851, when it was given over to secular teachers under the newly organized public school system, the Catholic pupils remaining in the care of the Sisters. Many former pupils of Saints Mary and Joseph's School have entered the religious state, and hosts of loyal parishioners attribute their success in life to their Sister teachers and to their late pastor, the "wise, gentle and learned Monsignor Martin S. Brennan, priest and astronomer."

The largest of the parochial schools taught by our Sisters between the seventies and eighties was St. Patrick's, with an enrollment in 1873 of eight hundred boys and girls. The larger boys received their instruction from the Christian Brothers, who, however, after some years of successful work, left; and the Sisters, adding more teachers to their staff, taught all the boys. The building then used is what is now known as Father Dempsey's Hotel for Working Men.

The next school that carried a large enrollment over half a century ago, is St. John the Evangelist's, on Sixteenth and Chestnut Streets. This opened in 1872 with over five hundred children's names on the roll book. In 1878, there is recorded,

"A kindergarten class has been inaugurated and has proved so far successful." This was only five years after the first kindergarten was opened in St. Louis by Miss Susan Blow.

St. Lawrence O'Toole's, another of the long-standing schools of notable repute, organized in 1859, had seven hundred pupils in attendance in 1865. It attracts attention from educators at present for its "Opportunity Rooms," conducted by Sisters Alphonsine Lafreniere and Amata Turner, in which backward and handicapped children are given special training to enable them to follow the regular class routine. Fifty Sisters of St. Joseph, fifty Good Shepherd nuns and as many priests received their early training from the Sisters of St. Joseph at St. Lawrence O'Toole's school.

A school was organized in the Assumption Parish before the outbreak of the Civil War, and like St. Columkille's, has undergone many vicissitudes due to hard times and the closing down of industries that furnished employment; but in both schools our Sisters are still doing excellent work.

When St. Anthony's School was added to our list of schools in 1883, the two Sister teachers resided at the Mother House in Carondelet, and went back and forth every day during the first year. In 1884, a residence was provided for the Sisters near the girls' school building. The enrollment of nearly two hundred pupils required the services of a third Sister for the girls. This place was filled by Sister Aloysius Andres, who remained in charge for twenty-seven years. Franciscan Brothers, and for a while secular teachers, taught the boys until recent years. From a three-room school, Saint Anthony's grew to be the largest parish school in the city, enrolling in 1935, twelve hundred students in grades and high school.

In 1886, the Sisters were called to two new parish schools, Saint Teresa's and the Holy Name. Each, starting with a small enrollment and two or three teachers, grew by leaps and bounds, requiring every year additional Sisters and the opening of new class rooms. The three last named schools have a remarkable record in the number of pupils from each who have followed religious vocations to the Sisterhoods and the priesthood.

Another parish school conducted by our Sisters in 1896 and still flourishing, is St. Leo's, erected by Reverend Jeremiah Harty, later Archbishop of Manila and subsequently of Omaha. The school opened in 1893 with one hundred and sixty pupils. This number soon swelled to eight hundred and fifty boys and girls under the first directress, Sister Laurentine Ryan.

Such is the record of the work of our Sisters in the first sixty years of their residence in St. Louis alone, and with the exception of St. Patrick's, which has passed into other hands, all are still enrolling promising classes each fall and sending out graduates from the eighth grade or high, as the case may be, in June. To this number have been added twenty-three flourishing parish schools in St. Louis alone, each requiring a large quota of Sister teachers.

CONVENT OF OUR LADY OF GOOD COUNSEL

Until 1886, the Sister teachers in the St. Louis Parochial Schools resided in small groups in their respective parishes, where houses were provided by the pastors. To procure for the Sisters the greater advantages, spiritual and educational, that could be procured for a large community, Reverend Mother Agatha, then Superior General, deemed it advisable to establish a house centrally located, where as many as possible of the Sisters might reside, and from thence go forth daily to their respective schools. This plan was approved by the General Council and by influential members of the clergy, and put into effect on June 22, 1885, by the purchase of a large property on which stood the commodious building known to St. Louisans as "The Clemens Mansion." A large four-story wing was put to this building in 1887 and a beautiful chapel erected, the cornerstone of which was laid in 1896. Immediately on the opening of the building in 1885, the Sisters from the different parish convents began moving in. The Sisters of St. Lawrence's, six in number, Mother Philomene Shortall, Sisters Prudentia O'Reilly, Flavia Domitilla Galla-

gher, Thecla Marinan, Electa Roberts and Rosina Reny, were the first to locate at the new home. These were followed the second year by the Sisters from St. Patrick's, St. Bridget's and St. John's, increasing the original community to twenty-three.



Convent of Our Lady of Good Counsel
1849 Cass Ave., St. Louis, Mo.

The first Superior of the Central House, Mother Adele Hennessey, was appointed to it on August 15, 1885, and on the 24th of the same month, the new home of the Sisters was blessed by Very Reverend Vica-General Brady and placed under the special protection of Our Lady of Good Counsel. Mother Adele was also General Directress of schools, and during her administration of twenty years, seven new schools were opened in St. Louis, viz.: St. Teresa's in 1886; Holy Name, 1887; St. Leo's, 1895; Holy Rosary, 1900; St. Ann's, 1900; St. Matthew's and All Saints, 1902.

In 1905, Mother Adele was transferred to St. Teresa's Academy, Kansas City, and was succeeded by Mother Marcella

Manifold from Amsterdam, New York. During her term of office, there were added to our St. Louis schools, St. Edward's, 1906; St. Roch's, 1908; and Notre Dame, 1908.

As the number of schools increased, extra accommodations were made for the growing community at the Central House. In 1912, Mother Marcella was appointed Provincial of the Western Province, and was replaced for two years by Mother Herman Joseph O'Gorman. Her health failing, Mother Frederica Jacques was given charge in 1914. During these years, three schools increased the quota of the Community; namely, St. Luke's, SS. John and James, and Our Lady of Lourdes.

The distance of some of these schools in the western section of the city being found too great, the demands of time and convenience made the opening of a second community house an essential factor in August, 1919. This was St. Teresa's Convent on Cabanne Avenue, and accommodated the teachers of six schools. In 1921, Mother Joseph Calasactius having succeeded Mother Frederica as Superior, and with Sister James Stanislaus Rogan as Directress of Schools, the following new schools were placed in charge of Sisters residing at one or other of the Community Houses: The Presentation, St. Rita's, St. Philip Neri's, and the Cathedral School.

Following a decision of the General Chapter of 1923, and with the permission of the Holy See, the Central House was made the seat of the St. Louis Provincialate, and here, in October, 1923, Mother M. Palma McGrath, Provincial Superior, with her assistant, Sister Carmelita O'Gorman, took up their residence. Our Lady of Good Counsel Convent has since been the St. Louis Provincial House, where at present, resides Mother Angela Hennessey, the third Provincial to govern from here, the second having been Mother Rose Columba McGinnis. The first Provincial, appointed in 1917, was Mother Columbine Ryan, later Assistant General of the Congregation.

In July, 1925, two Central Houses having proved unsatisfactory, St. Teresa's at Cabanne was put up for sale, and

the Sisters from the six schools housed there were transferred to the Provincial House. This house has always been an educational center, the residence of the successive Directresses of Schools, Sister James Stanislaus Rogan, Sister Sylvania Hoffman, Sister Patricia Moore, and Sister Felicity Hanratty. In addition to the spiritual retreats held here each summer, large summer schools are conducted for the grade and high school teachers, and college courses are carried on as an extension of Fontbonne.

As the city extended, and many of the new schools were either outside or just within the limits, there was a reversion of favor, on the part of many, for the small parish convent near the school, where the Sisters might always be within easy reach of their pupils; and comfortable houses went up in various parishes, which took group after group from the Provincial House: SS. John and James, Ferguson, 1927; Presentation, 1926; St. Luke's, Richmond Heights, 1925; Our Lady of Lourdes, 1930; All Saints, 1928; St. Rita's, Vinita Park, 1930; St. Edward's, 1930; St. Philip Neri's, 1930; Nativity, Walnut Park, 1930.

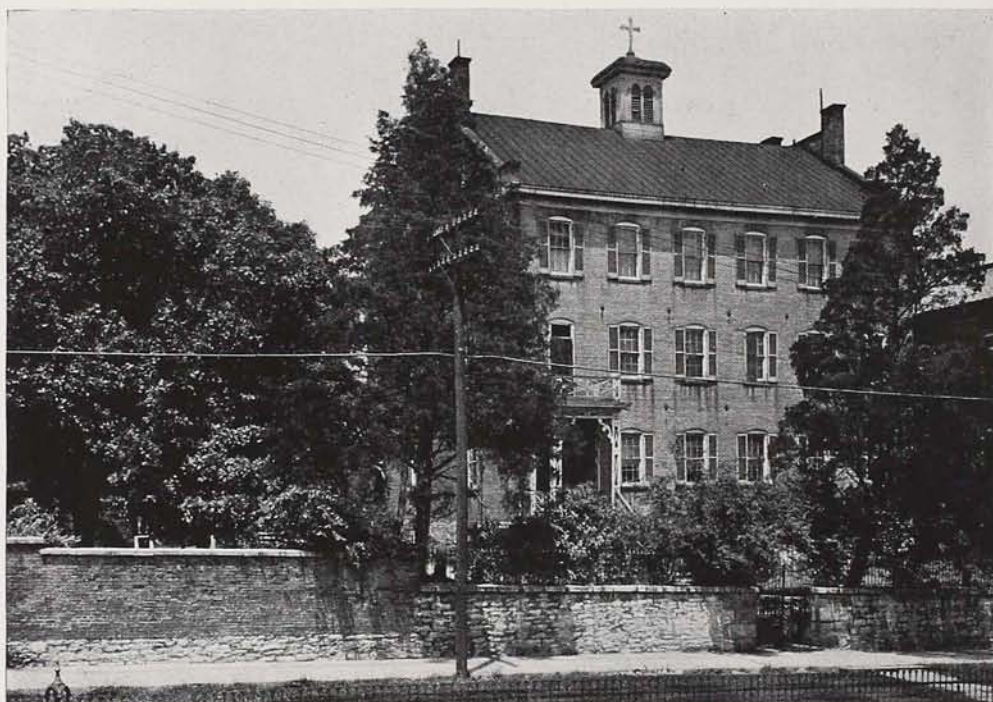
Eighty-five Sisters still reside at the Convent of Our Lady of Good Counsel during the scholastic year. For these, transportation by auto or bus to and from school is provided by the respective parishes. Many young Sisters, fresh from the Novitiate training school, get their first real experience here, of both community and professional life.

For these, there has always been a Juniorate under special Mistresses. They have separate community and class rooms, though all attend the general assemblies and have access to the well-stocked library on the main floor. For many years, the beloved and saintly Sister Philomene Shortall held the position of Mistress, and her successors have been Sister Xavier Mahoney, Sister St. Bernard Jones, Sister Francis Patrick Waldron, and Sister Teresa Joseph O'Brien.

ST. FRANCIS de SALES CONVENT

Ste. Genevieve, Missouri.

One of the oldest missions of the Congregation is in Ste. Genevieve, to which the Sisters went in 1858. The town was, at that time, over one hundred years old, rich in traditions, but poor in educational advantages. From 1837 to 1857, an



St. Francis de Sales Convent, Ste. Genevieve, Missouri

Academy had been conducted for girls by the Sisters of Loretto from Nerinx, Kentucky. Their first school on the corner of Main and Market streets, was named after Our Lady of Mount Carmel. In 1848, they sold this property and purchased a large tract opposite the church at Fourth and Market streets. On this were several stone buildings used as warehouses for storing furs. The Sisters erected a frame Convent and school building, and utilized, also, the stone buildings for class and music rooms. The Sisters of Loretto left Ste. Gene-

St. Genevieve in 1858, and in response to a request made by the pastor, Reverend Irenaeus St. Cyr, Mother St. John Facemaz, then Superior General in Carondelet, bought their property, and on August 28, 1858, six Sisters left the Mother House, traveled by boat, and reached Ste. Genevieve early in the evening of the same day. Mother Gonzaga Grand was appointed Superior of the first community, and with her were Sisters Bridget Burke, Theodore McCormick, Clemence Motschman, Dorothea Rufin and Dorothea Grand. From the beginning, the Sisters were charmed with the historic old village, the oldest settlement in Upper Louisiana, and at that time, a flourishing fur trading outpost of St. Louis in communication with the outside world by boat, which carried both freight and passengers. The Academy, their new convent home, a white frame building on the well-kept lawn with orchard, garden and cultivated fields and vineyard adjoining, was placed by them under the patronage of St. Francis de Sales. There were forty-two girls in the school, the number having varied between that number and seventy-five during the time of the Loretto Sisters. French was the prevailing language; music and art were cultivated, and the Academy had an enviable reputation for culture and a refined education. This it continued to enjoy under the new community, and it drew pupils from the best families of Ste. Genevieve and the surrounding country. In 1867, the small frame convent of 1858 was replaced by a large and modern brick structure, the present convent. This accommodated the Sisters, the higher classes and the music and art departments, and the largest of the stone buildings, known as "The Castle", furnished commodious class rooms for girls of the lower grades.

Following the Civil War, boarding pupils decreased in numbers. The Academy declined as such, and took on more and more the character of a parochial school for girls. In 1874, by an agreement between the Congregation and the parish, and for a monetary consideration furnished by Felix ("Papa") Vallé,—“three able teachers” were to be furnished by the

Sisters, two for girls and one for boys under twelve years of age. The older boys were taught by secular teachers in a stone building south of the church, known as "the college", until 1886, when the Sisters took charge of the boys' school.

In 1893 a new parochial school was built by the parish on ground leased to it by the Sisters, and the boys and girls were brought together in the one building in an eight-grade school. In September, 1925, a High School was organized and very appropriately named Vallé High, after Felix and Odile Vallé, benefactors of the Church. A standard four-year course was adopted and Vallé High today stands fully accredited and affiliated to the State University of Missouri.

SISTERS OF ST. JOSEPH IN THE UPPER PENINSULA OF MICHIGAN

In the life of Bishop Baraga, written by Rev. P. C. Verwyst, O. F. M., we find a very interesting account by Mother Julia of our Sisters' coming to this part of the country, which we quote in part: "In June, 1866, two Sisters of St. Joseph, Sister Agatha Guthrie and Sister Julia Littenecker from the Mother House in St. Louis, were sent by Reverend Mother St. John to see and to negotiate with Bishop Baraga concerning the opening of two houses in his diocese. When they told him that if he so desired, they thought their Reverend Mother would send a small colony to L'Anse to open a school for the Indians, among whom he had labored for years, he wept with joy and gratitude. As long as he lived he proved himself their friend and benefactor."

Three Colonies left St. Louis in August of the same year, 1866; viz., Sault Ste. Marie, Hancock, and L'Anse. Owing to the depression of the copper industry, very much as is experienced at present, Sault Ste. Marie closed in 1871; Hancock, in 1872, but was reopened in 1877 by Bishop Eis, then pastor at old St. Anne's. In L'Anse, much good was accomplished among the Chippewa Indians, where the Sisters labored for almost half a century. One of the saintly American Found-

resses, Sister St. Protais Deboille, spent most of her life among them, and her name is still held in benediction. This work was later taken over by the Sisters of St. Agnes of Fond du Lac.

In 1871 the Ursulines of Chatham, Ontario, were preparing to leave Marquette, and at the pressing invitation of Most Rev. Bishop Mrak, the Sisters of St. Joseph took up the work where



St. Joseph's Convent, Marquette, Michigan

the Ursulines had left off, paying them ten thousand dollars for their property, which consisted of one city block, on which stood a three-story brick building.

Under the capable administration of Mother De Chantal Martin and her self-sacrificing community, which consisted of Sister Alphonsus Byrne, Sister Bernard Walsh, Sister Agnes Gill, and Sister Zita Cavanagh, St. Joseph's Academy, a boarding and day school for girls, was opened on October 15, 1871. Reverend Mother Agnes Rossiter was graduated from this institution in 1875, and entered the Novitiate in Carondelet the same year.

In 1878 was laid the foundation of the present convent to be used as an orphanage. About this time Mother De Chantal

was recalled to Carondelet and was replaced by Mother De-Pazzi O'Connor who labored here with great success until her death on April 5, 1895, at which time Mother Agnes, who had been Superior at Ishpeming, was placed in charge of St. Joseph's Academy, Marquette.

This splendid institution, from which so many of Marquette's most cultured women were graduated, was totally destroyed by fire on February 17, 1903. The great disaster left the cathedral parish without a girls' school. The boys were taken care of in what was called St. Joseph's Hall, a small building on the corner of the property, since sold to the Cathedral Parish. Most Rev. F. Eis, then Bishop of Marquette Diocese, saw the need and erected the present school building, which he named after his saintly predecessor, Bishop Baraga.

The Baraga High School is an accredited school, with former students now in all walks of life. Among these are a number of Sisters of St. Joseph, who are doing efficient work for the Church in all parts of the Community. The present enrollment is over eight hundred; two hundred seven in the high school department, and six hundred in the elementary grades, with a faculty of eighteen teachers.

The pastor, Rt. Rev. H. A. Buchholtz, P. A., for so many years associated with the Sisters in the work of education in these parts, and honored by the Holy Father with the dignity of Protonotary Apostolic, in spite of his duties as Chancellor of the Diocese, gives his personal attention to his school, and takes great pride in all its achievements, holding up to its students the highest ideals of Christian Ethics, so pronounced in his own life.

It is owing to the moral and substantial support of its excellent clergy that the Sisters of St. Joseph can boast of such splendid achievements in the Diocese of Marquette. The Congregation counts today three high schools; namely, Hancock, Negaunee, and Marquette; six elementary grade schools—St. Joseph's and St. Patrick's, Hancock; St. John's, Ishpeming; St. Paul's, Negaunee; St. John's, Menominee; and Baraga School, Marquette; besides one hospital, St. Joseph's, Hancock,

all of which are in high standing in their respective communities. The accomplishments of these three score and ten years, 1866-1936—were made possible by the pioneer Sisters, Mother de Chantal Martin, Alphonse Byrne, M. Bernard Walsh, Zita Cavanagh, Laurentia Tracy and Ildephonse Antermeyer, who by their sacrifices, labors and saintly lives, laid deep foundation for the future.

ST. PATRICK'S SCHOOL

Mobile, Alabama.

St. Patrick's Convent, Mobile, Alabama, was opened in October, 1873. Mother Felicity Mulligan was the first Superior, and with her on the first mission were Sisters Presentation, Ida, Teresa and Lydia.

The building, which was put up at a cost of \$6,000, was dedicated with imposing ceremonies on Sunday morning, October 19, 1873. The solemn High Mass was followed by a grand procession to the new building, and a sermon was preached on the occasion by the Very Reverend Canon Moynihan of New Orleans.

St. Patrick's Academy, as it was long known, boasted for many years of its large enrollment, and was second to none in the finished students that left its sacred precincts. Among these are today, some of the distinguished men and women of the city; Reverend Father Fox, S.J., Reverend John Druhan, S.J., President of Springhill College, and Reverend Joseph Druhan, S.J., of the faculty of Springhill, spent their early years at St. Patrick's. Here also, Reverend Mother Agnes Rossiter, Superior General of our Congregation, passed the early months of her religious life as music teacher; and Sister Rose Columba McGinnis, late Provincial Superior of St. Louis Province, Sister Odelia Reilly, R.I.P., Sister Ladislaus Duggan of Los Angeles, Sister Mechtilda Smith, R.I.P., Sister Vivian Curtin and Sister Elizabeth Joseph Fitzpatrick of St. Louis, with Sister Placida Swann of the Order of Mercy,

are all affectionately claimed as children of St. Patrick's Academy.

Here have resided since 1893, the Sisters engaged in the Cathedral Boys' School, now in a flourishing condition, with such illustrious names on its roll of honor as that of Most Reverend R. O. Gerow, D.D., Bishop of Natchez. At St. Pat-



St. Patrick's School, Mobile, Alabama

rick's Academy, too, resided from 1894 to 1927 the Sister teachers of the School for Creoles organized in St. Patrick's Parish by Most Reverend Bishop Allen of happy memory. Since September, 1934, St. Patrick's is the home of the Sisters who teach in the Little Flower School, dedicated on October 7, 1934, by Most Reverend T. J. Toolen. Linked indelibly with the history of the school, is the name of Mother Scholastica Sullivan, who, through many zealous years of labor, endeared herself to children and parents, who hold her memory in grateful reverence.

ST. PATRICK'S SCHOOL

Denver, Colorado.

Our Sisters went to St. Patrick's, North Denver, as the pioneer Sisters of that city, on the request of Reverend Father Keegan.

Early in September, 1883, Reverend Mother Agatha left St. Louis for Denver, taking with her, Sister James Stanislaus



St. Patrick's School, Denver, Colorado

Rogan. She was met in Kansas City by Sisters from the three houses there, each bringing to the train a well-filled lunch basket, containing an ample supply of all that was conducive to bodily refreshment on the then long trip to far-off Denver. Reverend Mother was for refusing, but providentially accepted the well-meant offering. A blinding snow storm on the plains of Kansas kept the train snowbound for three days; and as lunch houses were not convenient, conductors, crew and Pullman passengers were all glad to accept Reverend Mother's invitation to share the dainty fare. At midnight of the third day, the train pulled into Denver, and the sole hackman at the station was pressed into service to conduct the Sisters to St.

Patrick's Church, North Denver. He had never heard of the place, but thought it might be "across the creek."

At three o'clock in the morning, after several hours of fruitless search, the travelers were guided by a tiny light to a small cottage, which proved, on inquiry, to be the rectory. The pastor could not be seen until 6 o'clock, but in the meantime they were made comfortable by his housekeeper and refreshed with a cup of tea. When Father Keegan appeared, the Sisters were conducted to what seemed a wood shed, but what was in reality, the parish church, where they assisted at Mass. During Mass, they raised umbrellas to protect themselves from a downpour of rain, the water coming in between the cracks in the roof. They soon learned that, while a combination church and school was in process of erection, no provision had been made for them, as their arrival was not expected so soon. They were obliged to spend the next three weeks between Central City and Georgetown, in both of which places Sisters of St. Joseph were located. The school in Central City was in charge of Mother Prudentiana Shine; and in Georgetown, there was a Hospital in charge of Mother Justine Lemay, and a small school under the direction of Mother Dominic Fink. Reverend Father Matz was pastor here. During the third week in September, Sisters James Stanislaus and De Britto O'Neil went "house-hunting" in Denver, and secured a one-story brick cottage, containing three rooms and a kitchen. Furniture had then to be secured and a supply of food laid in. In the meantime, Mother Clotilda McCormick, first Superior of the mission had arrived, bringing trunks of community clothing, and cases of text books as she had been led to expect a large enrollment. These had to be stored in Central City until the opening of school in Denver on September 30 when forty-nine boys and girls of varying ages appeared. Sister Wilfred then was placed in charge of the primary department; Mother Clotilda of the intermediate, and Sister James of the upper grades. Reverend Mother remained two weeks, and installed herself as chief cook, whose duties she performed exceedingly well; but her attempts at bread-making were a source of amusement to the three

communities of Colorado, and have gone on record in the annals of the Congregation.

From the first, the school was a joy to the pastor, the children and the parents, who, poor themselves, shared their goods generously with the Sisters. A visitor, during the first winter was Reverend Father Ben Spalding of Peoria, who furnished the chapel with vestments and linen. Bishop Machebeuf was also a frequent visitor to the school. The latter increased in numbers and efficiency. Changes occurred within the next few years, as the Denver Sisters were called on to open new missions in Oakland, California, and other western points. In 1885 the pastor, Father Keegan, in search of health in Arizona, died at Prescott. His successor, Reverend Father J. P. Carrigan, guided the workings of church and school so admirably that in a very short time, St. Patrick's held first rank among the parishes of Denver. The school grew in numbers and efficiency, and its former pupils are found today in every walk of life. The first formal eighth grade closing exercises were held in 1891 and five of the nine pupils of the class returned for high school work the following September.

Mother St. Bridget Flannagan was identified for many years with St. Patrick's School, and it was during her regime that the work of the community in Denver expanded to embrace St. Francis de Sales' School, opened by Reverend Father Donnelly in 1909; and St. Catherine's School, opened by Reverend E. J. Mannix, S.T.L. in 1922. The Sisters now have a convent and school in St. Louis' Parish, Englewood, opened in 1929 by Reverend J. P. O'Heron. Sisters from these schools conduct vacation schools in Edgewater, Golden, Evergreen, Monroe, Gunnison, and Glenwood Springs. In 1934, the Sisters celebrated their Golden Jubilee in Denver, and the Roll of Honor published on that occasion registered among their former pupils, one Archbishop, six priests and sixteen seminarians, two brothers and thirty-seven Sisters, sixteen of whom are Sisters of St. Joseph.

ACADEMY OF OUR LADY

Peoria, Illinois.

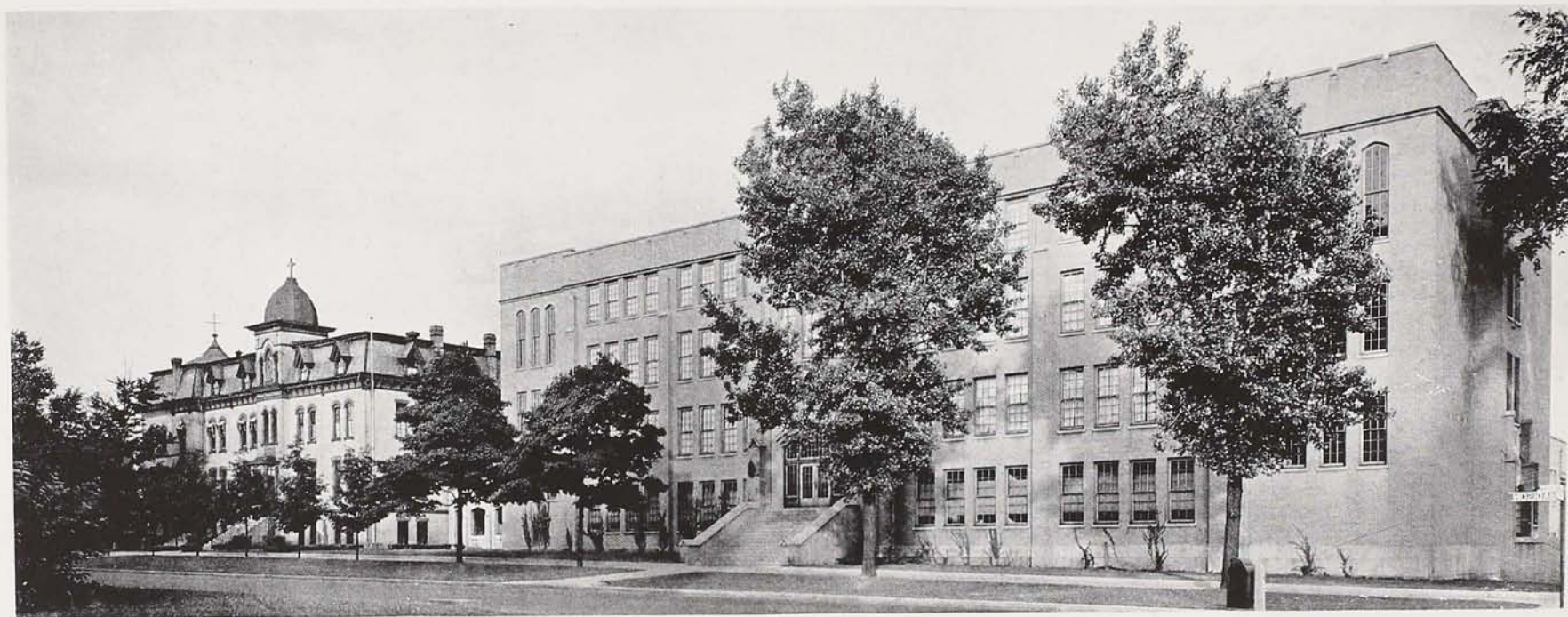
In 1862, Reverend H. Coyle, pastor of St. Mary's Church, Peoria, Illinois, appealed to Reverend Mother St. John, Superior General of the Sisters of St. Joseph of Carondelet, for Sisters to open a house in his parish. He wished them to take charge of the parochial school and later on to open an academy for higher education of young ladies.

In the meantime, Father Coyle was transferred to St. Patrick's parish, and Reverend Abram J. Ryan, the renowned "Poet-priest of the South" was made pastor of St. Mary's. Father Ryan, desiring to carry out the wishes of his predecessor in bringing the Sisters of St. Joseph to his parish, wrote to the Superior of the Sisters of St. Joseph in St. Louis on April 7, 1865, that he would go for the Sisters in a few weeks and requested that they be ready to return with him. Accordingly, seven Sisters of St. Joseph, accompanied by Father Ryan and Mr. Matthew Henneberry, arrived in Peoria on April 19, 1863.

Mother Teresa Struckhoff, assisted by Sisters de Chantal Martin, Lawrence Clavin, Nativity Boyle, Augustine Spencer, William McDonnell and Paula Quinn comprised the pioneer community in Peoria. In tribute to these courageous and enterprising Sisters, the "Poet-priest" wrote and dedicated his poem—"Memento" better known by its opening lines:

Ye are seven
Brides of Heaven
Jesus claims you as His own

In St. Mary's, a two-room frame building on Jefferson Avenue, the Sisters of St. Joseph opened the first Catholic school in Peoria, and soon secured a site for an academy on Madison Avenue between Hamilton and Fayette streets. The academy was incorporated under the title Academy of Our Lady of the Sacred Heart, and was liberally patronized by Catholics and non-Catholics alike. The building occupied soon proved too small for the growing demands of the school, and the Sisters procured property on Madison Avenue and Bryan



Academy of Our Lady, Peoria, Illinois

Street, where a substantial brick building was erected, which it became necessary to enlarge twice in order to accommodate the increasing attendance.

After the erection of the See of Peoria in 1877, both the Academy and St. Mary's School enjoyed the patronage, and the paternal and active interest of the illustrious Bishop Spalding. The Academy quickly rose into the prominence which it has since maintained as a leading institution of the diocese. Among the early teachers who lent prestige to the Academy of Our Lady were: Sisters William McDonnell, Marcella Manifold, Celestine Ryan, and Ursula Dunne, under the able direction for many years of Mother Mechtilda Litten-ecker. The first in the long line of Academy girls whose names are inscribed on the Academy's Vocation Flag was Susan Crowley, Sister Teresa Louise. Outstanding among the many distinguished students, who have reflected credit on St. Mary's parochial school, is the Right Reverend Fulton J. Sheen of the Catholic University of America, noted author, philosopher, and radio orator.

In 1899, Mother Alexandrine Kirby succeeded Mother Mechtilda as superior of the Academy. To provide more spacious grounds for the students, the Sisters purchased property adjoining the Academy, from which they had the buildings removed. An attractive playground was laid out and many improvements were made in the Academy. In 1904, Mother Sacred Heart Hall, of saintly memory, took charge of the Academy, where her death occurred on December 16, 1904.

Prayers and sacrifices were offered by the Sisters that God might send a worthy Superior, and to their great joy, during the Christmas holidays, Mother Agnes Rossiter was sent to Peoria. However, they were not long to enjoy the direction of Mother Agnes. At the General Chapter held in May, 1905, she was elected Assistant General. Mother Agnes was replaced by Mother Bernard Joseph Dunne.

During Mother Bernard Joseph's regime, the Academy maintained the high degree of excellence which it has since enjoyed, and, which has increased under each succeeding

superior, as is attested by many prominent women of Peoria and surrounding counties who lovingly call it "Alma Mater." The high school course was reorganized along standard lines in 1903, and under the able supervision of Mother Marietta Jennings, who had succeeded Mother Bernard Joseph, the Academy of Our Lady, in 1914, became accredited to the University of Illinois.

Mother Carmelita O'Gorman, who was later to be appointed Assistant Provincial, was welcomed to Peoria as Mother Marietta's successor. Under the inspiring leadership of Mother Carmelita, the Catholic Students' Mission Crusade, which has since distinguished itself as an active, progressive unit, was established. The Sodality, at present, numbering 350 members, was established in 1915. Other well-known and efficient teachers who added to the prestige enjoyed by the Academy are Sisters Camilla Crowe, Evelyn O'Neil and Puis Neenan.

In 1933, at the request of Father Cosgrove, our Sisters opened a new school in St. Cecelia's parish, the teachers of which reside at the Academy of Our Lady.

Overcrowded conditions and the need of more complete equipment made the erection of a new academy imperative. The people of Peoria and friends of the Sisters responded generously to the need, with the result that in June, 1929, the corner stone of the new edifice, the Edmund Dunne Hall, named in honor of the Reverend Bishop Dunne was laid. Mother Frederica Jacques, Superior at the time, supervised the building, and brought to the finishing and furnishing of it her good judgment, her exquisite taste and financial ability.

This imposing structure is of Tudor Gothic style of architecture, is four stories high, and has a frontage of one hundred seventy feet. It contains twenty classrooms, lecture rooms, laboratories, library, home economics and commercial departments, music department, an auditorium with a seating capacity of five hundred, and a large gymnasium with locker rooms and showers adjoining.

The erection of the Edmund Dunne Hall of the Academy of Our Lady marks a progressive step in the history of this institution, which for seventy-two years has influenced and guided the flower of Peoria's young womanhood. In 1929, the Academy was honored by a visit from the Apostolic Delegate, Most Rev. Pietro Fumasoni-Biondi, who addressed the students and imparted to them the papal blessing. At the present time, the Academy is under the capable direction of Mother Simplicia Dailey, whose ability as a supervisor has kept up for this institution its enviable record.

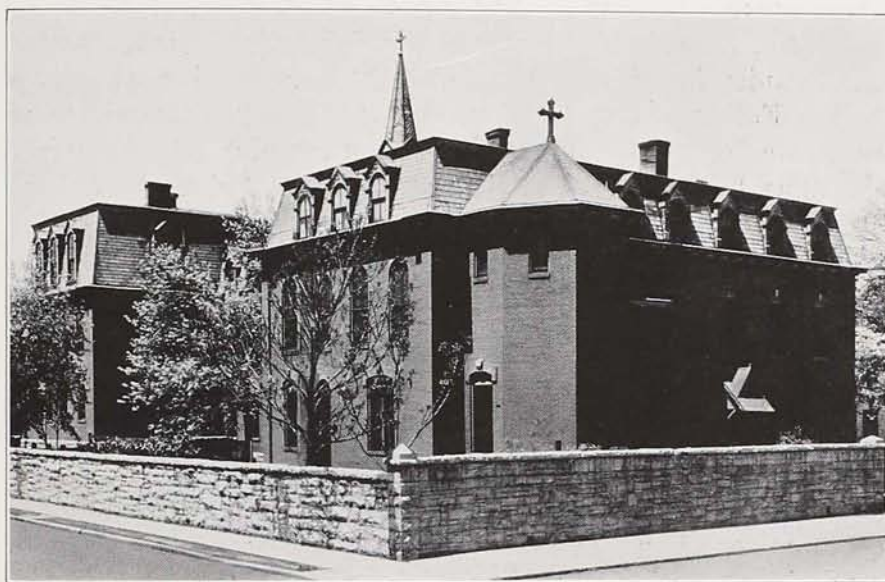
SACRED HEART CONVENT

Indianapolis, Indiana.

The Sacred Heart Parish, Indianapolis, Indiana, was organized by the Franciscan Fathers in July, 1875, and preparations were begun almost immediately for a school. Plans were made for a three-story building, the first floor to be used for school purposes; the second, for the Church, and the third for the Monastery. Work was begun at once, and the school was opened on January 2, 1876. It was at first taught by Franciscan Brothers and lay teachers; but in August, 1877, the Pastor, Father Ferdinand, asked and obtained Sisters from Carondelet. These, Mother Peter Claver Schultz, Sisters Assisium Shockley, Cyrilla Kalink and Theodore Daley arrived on August 18. The combination school and church was in the midst of cornfields, south of the city; and as there was as yet no convent, the Sisters took advantage of the offer of a pious and generous widow, Frances Fromholdt, who placed her home at their disposal, retaining one room for herself. Mrs. Fromholdt later entered the community in Troy, N. Y., and was known as Sister Clarissa Aurelia.

On the first morning in September the Sisters opened school with eighty-five pupils—girls and small boys. The larger boys were taught by Brother Leopold, O.F.M. The total enrollment was one hundred forty-two, which augured well for the future of the school. In June, 1878, the Sisters bought the property on the corner of Palmer and Meridian Streets, and began at once to make plans for a convent and

school. The building, the central wing of the present convent, was completed early in October, and dedicated on the feast of St. Francis of Assisi, October 4, by Right Reverend Bishop Chatard, D.D., assisted by the Reverend Fathers Ferdinand Bergmeyer, Pancratius Schulte, Arsenius Fahle, and the Chancellor of the Diocese, Reverend Denis O'Donohue. On October 5, one hundred fifty girls and small boys filled the three new



Sacred Heart Convent, Indianapolis, Indiana

class rooms, and two more Sisters came from St. Louis, filling in gaps that had been made by changes in the faculty. The program was arranged according to the departmental system, still in vogue in the school, and all classes were thus provided for. In August, 1880, Mother Claver was replaced by Mother Lidwina Littenecker, who remained in charge until 1910, and was largely instrumental in the future development of the school. In 1885, she supervised the building of a new wing to the convent, containing four class rooms, blessed on January 6, 1886, and providing accommodation for the three hundred pupils who were enrolled on January 10. This was the first of many additions made to receive the ever increasing number of students, the growing needs of the school, and the larger

faculty. In 1891, another class room was added, besides several music rooms, an auditorium, a chapel, and several rooms for the use of the Sisters.

In 1900 a Commercial Class was opened, and on October 4, 1915, was dedicated a new high school building. The high school enrollment was thirty-nine. The present enrollment is two hundred and six. On June 18, 1918, the first commencement exercises of the four-year course were held with one graduate, Victoria Lipps, now Sister Fulgentia Joseph. During the Spanish influenza epidemic of 1918, permission was given to the Fathers by the Bishop and the Health Department to celebrate field Masses every Sunday on the high school campus, the altar being erected against the convent building. Sisters from the Sacred Heart convent gave instructions every Sunday to the children of Holy Angels' parish, until the opening of the parish school there by our Sisters in 1907; and in September, 1924, Sisters residing at the Sacred Heart, opened the school in the Franciscan parish of St. Roch. At the golden jubilee celebration of the school in 1925, hundreds of friends from the parish and from the entire city came to offer their felicitations to the Sisters. A vocation flag displayed in the Sanctuary of the church in 1931—gold stars on a blue field—contained one hundred thirty-seven stars, each an indication of a religious vocation from the parish. Fifty of these are Sisters of St. Joseph of Carondelet. Superiors who have guided Sacred Heart to its present flourishing condition are Mothers Clare Dierker, Severine Miller and Anna Joseph Becherer, at present in charge.

ST. AGNES' CONVENT

St. Louis, Missouri.

On October 1, 1897, Reverend John Tannrath, later Monsignor, was appointed pastor of St. Agnes' parish. One of his greatest ambitions was to open a parochial school. He, therefore, secured the one possible site, several blocks from the church, where the present school was erected. Its completion was realized by September, 1905, when six Sisters of St. Joseph took charge. The first teachers included Mother St.

Bernard Jones, Superior, Sister St. Rose Nagle as directress, with Sisters Mary Bartholomew Going, Mary Lumina Offner, Mary Denis Dwyer, Anna Marie Holtz, and Leo Marie Meyer as other members of the teaching staff.



St. Agnes' Convent, St. Louis, Missouri

With the opening of school came the desire on the part of all to have the Sisters reside in the parish; and for this reason the old Griesedieck mansion, although quite unsuited for a convent, was made their temporary home.

In a short time, the opportunity presented itself of purchasing the Eindel residence at Sidney and McNair, which seemed to be a more desirable and convenient location. Before

occupying this house it was necessary that some remodeling be done in order to fit the needs of the community. This included the addition of a third story. Upon its completion in February, 1907, the Sisters moved to the present convent of St. Agnes. Sister St. Bernard Jones acted as superior and music teacher while Sister St. Hedwig Bartian was added to the number of Sisters who made up the first community.

The school included only six grades at its opening but each successive year another grade was added until the elementary school was complete. This end being attained, Father Tannrath desired that there be a graduation from the eighth grade both in January and June, according to the public school system. The first pupils eligible for this mid-year graduation were William Hessi and Mae Keefe. They were obliged to pass an entrance examination before being admitted to the public high school. St. Louis had no diocesan Catholic high schools at that time. The two applicants passed creditable examinations. The high standard of St. Agnes' School being thus proven, graduates of future years were exempted from such tests.

During Father Tannrath's term as pastor, the parish school continued to grow. In 1915 he was called to take charge of the Old Cathedral, and was succeeded by Reverend John S. Long, who has been zealously promoting the good of the parish and school for the past twenty years.

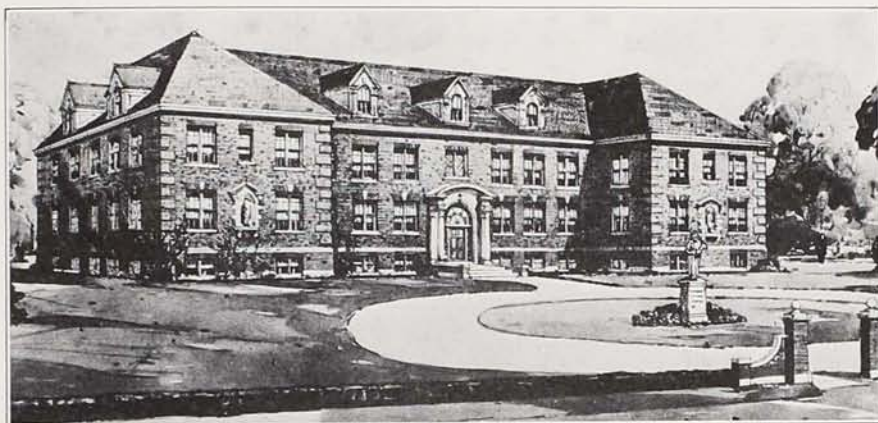
With the passing years, both the church and school still hold their former prestige. Sundays and holydays find the church filled to capacity during each of the six Masses celebrated. The school has at the present time an enrollment of four hundred and twenty-five pupils. Many of its former graduates are now in the army of the Lord serving as priests at God's holy altars, while more than a score are members of the various religious communities, the greatest number belonging to our own congregation.

For a number of years, St. Agnes' Convent was a center for the Sisters teaching at the Assumption and Holy Angels' Schools. At the present time only those of the latter reside there; those of the former residing at the Mother House.

ST. JOSEPH'S INSTITUTE FOR THE DEAF

St. Louis, Missouri

The work of the Sisters of St. Joseph among the deaf, dates back to their earliest days in America, when in 1837 Sisters Celestine Pommerel and St. John Fournier, trained in France in the sign language then popularly used in European schools for the deaf, informally opened in Carondelet with nine pupils the first Catholic school for the deaf west of the Missis-



St. Joseph's Institute for the Deaf, St. Louis, Missouri

sippi. The school was maintained by the Sisters without outside financial aid until 1839, when the State Legislature of Missouri made an annual appropriation for the support and instruction of such afflicted children as belonged to the State. This appropriation was withdrawn in 1846, since which time, the school has been largely dependent on charity.

Until 1870, the school was co-educational. Then the girls were sent to St. Bridget's Home on Beaumont Street, St. Louis, and the boys to Hannibal, Missouri, to St. Aloysius Academy. In 1885, the community purchased the old "Clemens Mansion" on Cass Avenue, St. Louis, for a central house for the Sisters, and provision was made here also, for the deaf girls. In 1887, the boys were brought here from Hannibal, but remained only

until 1890, when the country place known as Longwood was secured for the boys, the purpose being to train them in agriculture and the manual arts. Longwood being near Jefferson Barracks, the services were secured of a young Catholic officer, Colonel Shannon, who gave the boys regular military drills, all instructions being conducted in lip-reading. These boys, wearing military uniform, became proficient enough to give a demonstration in Exposition Hall before an enthusiastic audience. The teachers of the deaf at this time were Sisters Berenice Murphy and Alphonse Peters, who were in charge of the oral or speech work; Adeline Whalen, of the manual or sign work. Sister Suso Colgan was in charge of the Longwood school. The three last named, together with Sister Borgia Davis, associated with the deaf school for many years, did outstanding work not only among the children, but among the adult deaf of St. Louis. In 1904, Sisters Suso and Alphonse were sent to establish a deaf-mute school in Oakland, California, where they were assisted by Sister Rose Mary Casey. The school at Longwood, while it possessed many material advantages, was at a disadvantage in being far from the religious and educational life of the city, and from the adult population that was being gathered into various sodality and other organizations. The site also became objectionable on account of the opening of beer gardens in the near neighborhood. Accordingly, on August 5, 1908, the girls from the central house were transferred to an attractive home at 901 Garrison Avenue, St. Louis, and to this the boys also were removed in 1912. It was in this school, known as St. Joseph's Institute for the Deaf, that Sister Borgia Davis, Superior for many years, did heroic work among young and old, and was ably assisted by Sisters Agnes Bernard Keating, Stephen Berk, Albertine Dixon, Lucina Parent, and various secular teachers, all needed for the useful arts that made the adult life of the deaf a peaceful and happy one. Converts were brought into the Church through the different organizations, and the chapel of St. Joseph's Institute was, on more than one occasion,

the scene of beautiful Catholic marriages among the deaf and dumb. Vocations, too, were fostered here, and several communities, engaged principally among the deaf, have received trained members from this school on Garrison Avenue. This school site also, became undesirable with the encroachment on it of the business districts of the city; so another, and it is hoped, a final hegira was made in 1934, when the school was moved to the present beautiful new building on a four-acre tract in University City. The land was donated by Mr. Jos. A. Matter, a kind benefactor of the community, who is also responsible for the landscaping of the grounds, and the erection of the shrine, an exact replica of the Grotto of Lourdes, containing a tiny chapel and flanked by an extensive rose garden and a lily pond. The building was erected under the supervision of the present Superior, Mother Sylvania Hoffman, and has every facility conducive to modern teaching methods. The number of pupils is increasing, and the oral method, now used in teaching the deaf, is developing rapidly under expert teachers, who are thoroughly trained in the work.

A new department of speech, dealing with a different type of afflicted children, has been added to the school in the last three years. This department is progressing in a satisfactory manner. At the beginning of this work with the deaf, only the sign language was used. Later the combined method, that is, lip-reading, speech, and signs was adopted. This latter method was used until 1935. In 1935, after several years of practical experience with the children, and research in the oral system, the teachers undertook to use only the oral method.

From the present system, the signs have been discarded, and the time and energy of the teachers is directed towards the perfection of speech. Absolutely no means, or even a suggestion of obtaining the better methods have been overlooked. The results produced during the last three years are undoubted proofs that a nearly normal speech, lip-reading, and perfect comprehension of subject-matter can be obtained by the oral method coupled with the Belgian method of reading.

ST. JOSEPH'S ACADEMY

Green Bay, Wisconsin.

When the Sisters of St. Joseph of Carondelet came to Green Bay they found their Community already established in three missions of Northeastern Wisconsin. The Sisters were in charge of the parochial schools of Shawano and of Oconto and of the Menominee Indian School at Keshena. The West DePere mission, but five miles south of Green Bay, was opened the same year.

On August 28, 1893, six Sisters of St. Joseph under the direction of Mother Herman Joseph O'Gorman came to Green Bay to assume charge of the parochial school of St. John the Evangelist. This school is connected with the oldest parish of Northern Wisconsin. The church has more than a century of interesting history. Renowned Dominican and Jesuit Missionaries as also Redemptorist Fathers, Capuchin Friars, Fathers of Mercy and Fathers of the Holy Ghost have played their part in the development of St. John's. The first St. John's school was opened as early as 1833 by Sisters Clara and Theresa Bourdalou of the Order of St. Clara. These Sisters are remembered especially for their heroic service during the cholera epidemic of 1834.

Mother Herman Joseph and her Community were housed for two years in a small residence at 307 South Jefferson Street. At that time there stood on the present site of St. John's Church the Convent of the Good Shepherd, about to be vacated for the new building now occupied by them. By the advice and encouragement of Bishop Messmer, this property was purchased by the Sisters of St. Joseph. After making some necessary repairs, Mother Mechtilda Littenecker opened there on September 19, 1896, Saint Joseph's Academy, a boarding and day school for young ladies. The number of students enrolled on the opening day was nine. As in all early enterprises, the pioneer days of the Academy were days of trial and sacrifice, but in the hearts of the Sisters were the visions of better times. The building, which had originally been a trading post, was often cold and draughty and teachers



St. Joseph's Academy, Green Bay, Wisconsin

and students, the latter bundled in coats and mittens, were sometimes obliged to gather around a large stove when wintry blasts were raging outside.

In 1902 the necessity arose for larger quarters. A beautiful site was purchased in the exclusive Astor Heights residence district, near the banks of the historic Fox River. On the property was a fine old home that had been built by Mr. Rufus B. Kellogg, a wealthy and influential citizen of Green Bay. At the time of the purchase, however, the property was owned by the Comstocks. This building formed the nucleus of the present Saint Joseph's Academy. It is still in a good state of preservation and its massive walnut doors, its hand-carved circular staircase of solid walnut, and the immense fireplaces are still admired by visitors to the Convent parlors. On the Eve of All Saints of the year 1903, the first Holy Mass was celebrated in the new Academy Chapel by Bishop Fox.

Mother Mechtilda was authorized to erect another frame building, which connected with the Kellogg Home and was similar to it in external appearance. In these two buildings, Saint Joseph's Academy steadily progressed until, in 1910, Mother Irene O'Hara, who had succeeded Mother Mechtilda as Superior, was permitted to begin the erection of a large four-story brick building. This provided additional class-rooms, a large gymnasium, an auditorium, a student assembly hall, science laboratories, music and art studios, as also dormitory accommodations for resident students. On June 11, 1911, the Feast of the Holy Trinity, the formal dedication of the new academy building took place. High Mass was celebrated in the Convent Chapel by Reverend Joseph Marx, then Chancellor of the Diocese, with Right Reverend Bishop Fox present in the sanctuary. After Mass the customary dedicatory services were conducted by the Right Reverend Bishop, who afterwards addressed the assembled Sisters, the students, the visiting Clergy and Religious in the new auditorium.

Saint Joseph's Academy from an early date has maintained splendid music and art departments. The high school curriculum is based on the recommendations of the Catholic University of America, Washington, D. C., and of the Wisconsin

State University. The latter institution placed Saint Joseph's Academy on its fully accredited list as early as 1905. Home Economic courses have been offered since 1908.

The first high school Commencement of Saint Joseph's dates back to 1899. Two young women completed the prescribed course that year. Miss Cecilia Tickler, Mother Alphonse Marie, who finished in 1903, was the first graduate who entered our Community. Since that time the records show that thirty-five other graduates have become members of the Sisters of St. Joseph of Carondelet. Three Academy graduates have entered the Dominican Sisters of Sinsinawa, one joined the School Sisters of Notre Dame, one is now a member of the contemplative branch of the Maryknoll Sisters, one belongs to the Sisters of Saint Agnes of Fond du Lac, one entered the Franciscan Order at Manitowoc and one is laboring as a member of the "Little Company of Mary" in Chicago.

The Saint Joseph's Academy Alumnae Association was organized June 19, 1911. Miss Margaret W. Wigman of the class of 1900 (wife of the present mayor of Green Bay) became the first president. For some years the Association has been conducting monthly meetings at the Academy. The program usually consists of a Chapel Service, a short business meeting, and of some recreational feature. The alumnae have sponsored some splendid dramatic productions, as Sierra's "Cradle Song", and have interested themselves in a Chapel Fund which provided a confessional and new pews for the Chapel. A cyclorama for the auditorium stage and a four-year scholarship have been recent contributions. A goodly proportion of Academy graduates are doing successful work in the teaching profession as well as in social service, in nursing, in journalism, and in the business world.

The Sisters and the students of Saint Joseph's Academy are under the spiritual direction of the Norbertine Fathers, who conduct a college for men in West DePere. The Reverend Chaplain has organized an Academy Sodality for both day and resident students. The third Thursday of each month is observed as "Sodality Day." The sodalists attend Holy Mass and receive Holy Communion in the Convent Chapel. There is

Adoration of the Blessed Sacrament all day, which closes with Holy Hour from three to four in the afternoon. The students are required to make a three-days' retreat annually.

During the superiorship of Mother Athanasia Dunnebacke, requests come for the opportunity of pursuing college courses at Saint Joseph's Academy. The establishment of a Junior College has been under advisement for some time.

ST. TERESA'S COLLEGE AND ACADEMY

Kansas City, Missouri.

As early as 1833, Reverend Benedict Roux, first resident pastor of Kansas City, was extremely anxious to secure Sisters for the education of the "young ladies" of the locality. A few years later, the Sisters of St. Joseph, lately come from France to Carondelet, were recommended to him, but he was not ready to receive them. What Father Roux could not bring to pass, mainly on account of the poverty of his people, was finally attained by Father Bernard Donnelly, third resident pastor of Kansas City.

Father Donnelly had recognized the value of a ten-acre tract, part of a forty-acre tract in the northwestern part of the city, obtained by Father Roux for a consideration of six dollars and deeded by him to Bishop Rosati. On this site, Father Donnelly built in 1859, of native stone and brick, his church, residence and the basement of his parish school. The church replaced a log structure, on the site since 1835. On December 5, 1865, he applied for Sisters to Mother St. John Facemaz, Superior General of the Sisters of St. Joseph. She received his request favorably, and on August 28, 1866, the pioneer Sisters, Mother Francis Joseph Ivory and five companions arrived. They found the school building completed. It was a substantial three-story building, with wide corridors and large airy rooms, unfurnished. This lack was soon filled by the generous pastor and his people, and in September, one hundred and forty pupils, girls and small boys, were enrolled and the convent was solemnly blessed by Archbishop Kenrick. Though



St. Teresa's College and Academy, Kansas City, Missouri

begun under the patronage of St. Joseph, it was incorporated in 1867 as St. Teresa's Academy. A full-page advertisement of St. Teresa's in the City Directory of 1869 records thirty boarders and eleven teachers, exclusive of the Superior, Mother De Pazzi O'Connor and her assistant, Sister Assumption Vincent. It also gives the "cost of recent buildings and improvements as \$16,000, added to the cost of former building \$15,000, making the total sum of \$31,000." The addition referred to was a fourth addition to the school of 1859. Another extensive addition, a north and south wing, erected while Mother Fidelia McMahon was Superior, made of the Old St. Teresa's a beautiful building, of which Kansas City, and especially "Quality Hill" was justly proud. It attracted as day pupils the daughters of the most prominent families of Kansas City, and boarders from points as far distant as Mexico City. Spanish names occur beside French, Irish, German and American in the early lists of pupils. In addition to the ordinary branches of a high school education, they were taught wax work, plain and fancy needlework, painting in oil and water colors, dramatic art, and music on piano and harp.

In the 1872 catalogue, one reads that the school at the corner of Twelfth and Washington was "at a distance from the distracting bustle and business portion of the city, and surrounded by the retirement of beautiful trees." But Kansas City was growing rapidly. By 1909, the site of 1866 was in the center of business districts. A new location was imperative; due to the keen foresight, aesthetic taste, indomitable courage and trust in Providence displayed by Mother Evelyn O'Neill, who succeeded Mother Adele Hennessey as Superior at the Old St. Teresa's, a twenty-acre tract, called by Mother Evelyn "Windmoor" was secured in what later became and still is, Kansas City's most beautiful and exclusive residence section, the Country Club district. In 1908, the Academy was accredited to the University of Missouri, the first Catholic high school in the state to secure this privilege.

The Old St. Teresa's Academy, the center of the earliest intellectual life of Kansas City, was abandoned August 16, 1910, on the completion of the new school. It was given over

to wreckers in 1916, and excited general admiration for the builders and the materials of the half century past. The New St. Teresa's attracted many pupils and under the able direction of Mother Evelyn, entered on the successful career which it has since maintained.

Post-graduate work, which had been carried on both at the Old and the New St. Teresa's was organized in 1916 by Mother Irene O'Hara as junior college work. St. Teresa's was the first institution in the St. Louis Province to attain collegiate rank. From 1918 to 1920, by arrangement with Loyola University, Chicago, Extension Work was given to the Sisters in summer session. Since that time, St. Teresa's has played its part in the higher education of the Sister teachers.

In February, 1917, Sister Mary Pius, who had recently secured the doctor's degree from the Catholic University in Washington, D. C., came to St. Teresa's to assist in the college work. The original staff consisted of Mother Irene O'Hara, Sisters Sacred Heart Egan, Mary Pius Neenan, Berenice O'Neill, Gilberta Joseph Sullivan, Clotilda Ohleyer, and Sister Natalie Brassière. In September, 1918, Sisters Athanasia Dunnebacke and Hortense McLaughlin were added to the faculty. Margaret O'Reilly, daughter of Mr. and Mrs. James O'Reilly, prominent Catholics of Kansas City, was the first student to receive the A.A. degree from St. Teresa's, given in 1919.

Under the direction of Mother Mary Pius Neenan, President of the College from 1921 to 1927, St. Teresa's made great strides forward. In 1923, it became a member of the North Central Association of High Schools and Colleges. Considerable additions were made to the library which now contains 12,000 well chosen volumes; and the opening of parochial schools in the neighborhood permitted the discontinuance of the lower school. The space thus gained was used to expand the science laboratories. In the years that followed, the high educational standards set by Mother Mary Pius were maintained and broadened by Mother Marietta Jennings, President from 1927 to 1933, and Mother Marcella Casey, appointed President in 1933. St. Teresa's has been retained continuously on the list of accredited colleges and high schools.

In 1930, the St. Joseph's Hospital School of Nursing, Kansas City, Missouri, was affiliated to St. Teresa's. Since then, a combined course in Nursing and in Arts has been offered to the nurses at St. Joseph Hospital, who meet the entrance requirements of the Arts and Science department of the College.

Members of the St. Teresa's Alumnae Association almost entirely compose the Study Group of the Amberg Club, which was organized in 1932 by Sister Anne Catherine McDonald, head of the English department at Redemptorist High School, Kansas City, Missouri, and Member of the Committee on Guidance in Reading of the Catholic Library Association. The Study Group, directed by Sister Anne Catherine, has for its main objective the furthering of the Catholic Resurgence in Literature. A special activity of the group is the reviewing of Catholic books. In 1934, a book review dinner was inaugurated; it is held on the third Thursday of each month. During the past year and summer, reviews were given at various schools, at Alumnae meetings, and at teas given by the organization. The Amberg Club is affiliated to and directed by the N. C. W. C.

Previous to 1934, social work among the students was confined to Sodality and Mission activities, and to the teaching of Catechism to children deprived of the opportunity of attending a Catholic school. The fall of 1934 marks the beginning of a wider program of social activity. Several members of the College and Academy Sodalities and of the National Youth Administration joined the social service of the Amberg Club in its work at the Mexican center. Their program included the religious instruction of Catholic children attending public schools, the promoting of the various activities of the junior girl scouts, and the planning and carrying out of a recreational program for Mexican children after school hours and during the summer vacation. In commenting on the work of the students, Miss Agnes Donahue, director of the Summer Session, Social Service Activities of the Amberg Club, estimated it to be "as good as professional service."

Music, Art and Dramatics have been sources of cultural development at St. Teresa's for seventy years. Among the teachers whose work in these lines was noteworthy are Sisters Angelica Porter, Clotilda Ohleyer, Agnes Blanche Martineau, Baptista Montgomery, Natalie Brassière and Theophila Halpin. The gifted Sister Baptista Montgomery presided over the art studio for many years, assisted by Sisters Natalie Brassière and Vibiana Gallego. For some years, Sister Theophila Halpin was in charge. Sisters Clotilda Ohleyer and Agnes Blanche Martineau were responsible for many brilliant musical performances, when voice, harp, violin, and piano produced "sweet accord."

The St. Teresa's Glee Club has been directed by Sister Victorine since 1933, and a Music Club was formed in the fall of 1934. Splendid traditional exhibits of the year's work in Art and Sewing continue to be given at the College in June. The Dramatic Art Department, which has, especially during the past twenty-five years, held to the slogan, "High Type Plays" delighted its audiences during 1934-35 by designing costumes and scenery for such plays as, "The Lamp and the Bell", "Little Women" and "Cricket on the Hearth", and successfully staging them.

One international prize, a scholarship to the University of Murcia, Spain, was won by Miss Margaret Borserine, class of 1932. National, state, county and city prizes, too numerous to mention in detail, have been carried off by the Athletes, Science, Music, Art, and English students, Debaters, Journalists, Sodalists, and Publications.

The St. Teresa's Guild, organized in 1927 by Mother Marietta, conducts an annual card party, monthly luncheon and book review, and a Fathers' and Mothers' Banquet in honor of the graduates. During the last two years, a "Family Night" was added to this program of social activities. A limited number of parties and proms, traditional since 1915, and managed by Student Councils and class organizations are designed to develop in the student initiative, a spirit of cooperation, and a sense of responsibility. The art of creative writing has been fostered at St. Teresa's ever since the day

that Mother Evelyn O'Neill inaugurated the literary magazine known as "St. Teresa's Quarterly." This was followed by "The Gleam", which, in the five years of its existence, 1922-1927, had uniformly high rating by the Missouri Press Association. "The Gleam" was succeeded by a newspaper "The Teresian", by which the excellent tradition of its predecessors has been maintained.

FONTBONNE COLLEGE

St. Louis, Missouri.

In the official program of the Great Saint Louis Exposition, held in September, 1926, appeared the following statement:

"One who would know the progress made in St. Louis in the education of women during the past ninety years has but to look on the little log cabin which housed the first school of the Sisters of St. Joseph in Carondelet, and then turn to the five magnificent buildings on Wydown and Big Bend Boulevards."

This reference was made, of course, to Fontbonne College named in honor of Mother St. John Fontbonne.

Plans for the erection of Fontbonne College date back to 1908, when the late Reverend Mother Agnes Gonzaga Ryan, with the approval of His Excellency, the Most Reverend John J. Glennon, D.D., Archbishop of St. Louis, began to look for possible sites. Finally, Archbishop Glennon selected a location containing sixteen acres on Wydown and Big Bend Boulevards, just west of Forest Park. It was not until nine years later, however, in 1917, that a charter was applied for in the name of the following charter members: Reverend Mother Agnes Gonzaga Ryan, Mother M. Agnes Rossiter, Sisters Aloysius Andres, Columbine Ryan, Concordia Horan, Palma McGrath, Baptista Montgomery, Camilla Crowe, Athanasia Dunnebacke, Hildegard Muettinger, Vibiana Gallego, Bernard Joseph Dunne, Agnes Blanche Martineau, M. Lucida Savage, Mary Pius Neenan, Evelyn O'Neill. On April 23 of that year, at a regional meeting of the International Federation of Catholic



Fontbonne College, St. Louis, Missouri

Alumnae, held at the Mother House, Carondelet, an announcement was made that a charter had been granted by the State of Missouri, and that until Fontbonne should be built, classes would be held at the Mother House. The World War intervened, and no immediate steps were taken for the erection of the buildings.

The College entered on its first year of existence at the Mother House, Carondelet, September 17, 1923, with a student enrollment of nine young women: Catherine Gunn, Lucille Remmers, Elizabeth McGarry, Gertrude O'Daniel, Natalie Rozier, Jule Kirk, Gladys Conroy, Mary Louise Mee, and Anne Masek. The faculty was composed of the following: Sisters Marietta Jennings, Dean; M. Leonilla Ryan, M. Lucida Savage, M. Athanasia Dunnebacke, Irene O'Hara, M. Estella McGeoghegan, Professor H. deLecluse, Mrs. O. A. Wall, Jr., and the Reverend Fortunatus Hauser, O.F.M.

In the meantime plans matured for the College buildings under the capable direction of Reverend Mother Mary Agnes Rossiter, who supervised the undertaking either personally or through those acting under her guidance. From the day when ground was broken until the completion of the splendid buildings, hers was the directive force that controlled the work.

Not only did Reverend Mother busy herself with the erection, but her keen mind visualized a perfectly planned administration and a curriculum adequate for the young college. Her spirit has always been the guiding principle of Fontbonne.

Ground was broken for the erection of the college, April 14, 1924, by the Reverend P. H. Bradley, pastor of the Church of the Blessed Sacrament. Work progressed so rapidly that the corner stone was laid by Archbishop Glennon, July 13; and fourteen months later, September 17, 1925, the first classes were held in the new buildings.

Fontbonne comprises six buildings, constructed of rough-hewn Missouri granite with Bedford stone trimmings. The Tudor-Gothic style of architecture prevails throughout the three main buildings, Ryan Hall, the Administration Build-

ing, named in honor of the late John D. Ryan of New York, a generous benefactor, Fine Arts Hall and Science Hall. Ryan Hall contains St. Joseph's Chapel, the executive offices, reception rooms and a well-stocked library, the equipment being the gift of St. Joseph's Academy Alumnae Association. Fine Arts Hall at the eastern end of the main group is devoted to music and art. Here, the auditorium consisting of main floor and balcony, and music and art studios are located. A third unit is Science Hall, which stands at the northwest corner of the group, and contains well-equipped laboratories and lecture rooms.

The gymnasium houses the swimming pool, gymnasium proper, locker rooms, showers and offices. A cafeteria, modern in every detail, is south of the gymnasium. The sixth building is the power plant and laundry. On the southwest plot of the campus, between the chapel and the athletic field, is a sunken garden, and adjoining the field are the tennis courts.

At the opening of the school year in 1925, Fontbonne moved to its new home. The late Mother M. Irene O'Hara was appointed president, Sister Marietta Jennings, dean. The dedication of the chapel, furnished throughout by devoted friends of the Sisters, did not take place until October 15, 1926, when Archbishop Glennon, assisted by the late Monsignori Holweck, D.D., and M. S. Brennan, D.D., presided. The Reverend H. R. Sheldon, C.M., A.M. of St. Louis Preparatory Seminary, was appointed chaplain.

In the fall of 1925, an agreement was signed between St. Louis University and a number of colleges in St. Louis and vicinity, including Fontbonne. By this agreement, the colleges were constituted "Corporate Colleges of St. Louis University." This merger went into effect in 1926 with the tentative approval of the North Central Association of Colleges and Secondary Schools. At the meeting of this organization in March, 1928, the relation of the corporate colleges to the University was fully approved and accredited.

On Sunday, June 4, 1927, the Very Reverend Charles L. Souvay, C.M., S.T.D., D.S.S., at that time president of Kenrick Seminary, and now the Superior General of the Congregation

of the Missions, presented the Fontbonne hoods of purple and gold to the Class of 1927, the first to be graduated from the College. The following Wednesday, June seventh, was Commencement. The members constituting this class were Elizabeth McGarry, Mary Louise Mee, Jule Marie Kirk, Lucille Remmers, Florentine Rutkowski, Alice Beffa, Adelyn Cavagnaro, and Genevieve McElroy. They were presented to His Excellency, Archbishop Glennon, to receive from his hands the degree of bachelor of arts, the first to be conferred by Fontbonne College. The address on this occasion was given by the Reverend Alphonse M. Schwitalla, S.J., Ph.D. The graduates of 1927 numbered eight; the class of 1935, twenty-nine. The last event of the school year, 1927, was the formation of the Fontbonne College Alumnae Association by the eight new bachelors of arts. Officers were elected and a constitution was drawn up and adopted.

In September, 1927, Sister Marietta Jennings was named President of St. Teresa's Junior College, Kansas City; and Sister M. Lucida Savage, General Councillor, was acting dean from September, 1927, until June, 1928, when Sister Joseph Aloysius Geissert was appointed permanent dean. From September, 1928, to August, 1935, the office of President was filled by Mother M. Palma McGrath. In September, 1935, Sister Joseph Aloysius was named President of Fontbonne and Sister Marietta returned as dean.

In spite of the fact that Fontbonne is still young, traditions have been built up, many of its activities having been set in motion during its first two years. October 15 was selected as College Day. Each year this feast is observed by the students in cap and gown attending Mass and receiving Holy Communion; in the afternoon the students and faculty drive in gaily decorated cars to Carondelet for a visit to the Mother House and Benediction of the Blessed Sacrament. "May Day", Music week, Education week, Book week, Freshman week, Fashion week, Horse show, are all held annually, not omitting, of course, the Junior Prom which is peculiarly a college's own.

Fontbonne has taken exceptional pains to engage year after year, the best lecturers available. Among them are found the names of Catherine Brégy, Dr. James J. Walsh, the Rev-

erend James McWilliams, S.J., Theodore Maynard, Louis Wetmore, Clayton Hamilton, the Reverend Daniel A. Lord, S.J., the Reverend Alphonse Schwitalla, S.J., Francis Sheed, Maisie Ward Sheed, Cathal O'Byrne, Francis Kinsman.

A recent survey shows that sixteen of Fontbonne's daughters are in nine communities: Sisters of St. Joseph of Carondelet; of the Holy Cross, Merrill, Wisconsin; of the Blessed Sacrament; of the Holy Cross, Notre Dame, Indiana; Franciscan Sisters of Mary; Sisters of the Visitation, Maryknoll Sisters and the Benedictine Order.

Fontbonne has been honored by most distinguished visitors from its earliest days: three Apostolic delegates to the United States, His Excellency, Pietro Fumasoni-Biondi, January 12, 1926; His Excellency, John Bonzano, June, 1926, and in December, 1934, the Most Reverend Amleto Giovanni Cicognani. Queen Marie of Rumania, on her first tour of the United States, stopped at Fontbonne and was accorded an enthusiastic welcome in front of the main entrance.

Fontbonne, though young in years, has expanded its curriculum and student activities to a wonderful degree. Its student body has likewise a proportional expansion. Four degrees are now conferred by the College: bachelor of arts, bachelor of science in home economics, bachelor of science, bachelor of music. Certificates for the secretarial course and playground supervision course are offered to those who fulfill the requirements. Outstanding in their expansion have been the Science Department, the Home Economics Department, the Music Department and the Dramatic Art Department.

The present scholastic year has seen another department opened, that of Sociology.

Incorporating new courses into her curricula, the College proves herself a living institution and the character of the courses shows what Fontbonne's aim has been from the very beginning—to give to society women imbued with correct fundamental Christian principles—women who will be able to lead in Catholic thought and action.

Fontbonne is a member of the Catholic Educational Association, and through its membership in the corporate colleges

of St. Louis University, is accredited by the North Central Association of Colleges and Secondary schools. It is also a member of the Association of American Colleges, having been accepted by the Executive Committee of that body in 1935. Its present enrollment, including Sister students, is four hundred and two. It has conferred two hundred and two degrees, forty-one of which were on Sisters of St. Joseph, and two on Sisters of other communities. It has a large and active Alumnae.

ST. JOSEPH'S HOSPITAL

Kansas City, Missouri.

This institution, the first private hospital in Kansas City, was opened on October 15, 1874. Like all other truly religious and charitable foundations, we see traced in our humble institute, though in miniature, the identical plan proposed by our Lord Himself, in the organization and development of His Church—"first, the tiny seed, then the tender shoot, and finally, the plentiful harvest." Looking over the threescore years that have elapsed since the institution sprang into being, we think this brief sketch can testify to the verity of the foregoing statement.

The work of caring for the sick was at first conducted in a comparatively small residence that had formerly been the old Waterman home at Seventh and Penn Streets. The building had six large rooms, two or three small ones, a large bath room, and an isolated kitchen. No sooner did the Sisters get possession of this than the residence began to take on the appearance of an improvised hospital, having wards, instead of parlors with folding doors between them, and an operating room set up in the bathroom. The remaining rooms, with the exception of one large room set apart for the chapel, furnished living quarters for the Sisters.

The first community consisted of three members: Sister M. Lucina Crooks, Sister Virginia Joseph Burns, and Sister M. Alberta Grady. The last-named Sister is at present an active member of the hospital. For the first few months after their



St. Joseph's Hospital, Kansas City, Missouri

arrival these Sisters were dependent on Mother De Pazzi, the superior of Saint Teresa's Academy, until Mother Celestia O'Reilly, their first superior, was appointed. This dear religious just passed from our midst in the month of April, 1935. It may well be said of her that she "died full of years and merit." With the moral support of their superior, who was of a kind, gentle, and winning character, the little community labored diligently to restore health to all those who came to seek from the Sisters the necessary aid in their divers diseases. The charity exercised towards the needy soon began to bear fruit to the extent that additional buildings were found necessary to accommodate the many patients who presented themselves. Nor was the spiritual well-being of the inmates ever neglected, for the pioneer priest of Kansas City, the beloved Father Bernard Donnelly, was most solicitous and faithful towards all, and was ever ready to exercise his priestly functions whenever an opportunity presented itself.

In the year 1875, while the little community was still struggling for existence, a young and most promising physician and surgeon, a God-send to the Sisters, joined the hospital staff. This young doctor was none other than Dr. J. D. Griffith, who was for half a century a loyal friend and a devoted father to the institution. During the fifty years of his connection with the hospital, though he held the highest offices in the medical profession and ranked as one of the most brilliant physicians and surgeons in the West, he had time to devote to the instruction and direction of the nurses, and also to give counsel wherever his advice was needed. He witnessed the growth, development and progress of the institution and rejoiced at its success. Now it was the Sisters' turn to rejoice when only nine months previous to his death, that noble life was crowned with the gift of Faith, bringing to his soul a joy too blessed to be expressed. December 8, 1923, Most Reverend Thomas Francis Lillis, Bishop of Kansas City, administered to him the Sacrament of Baptism in the chapel of Saint Joseph's Hospital.

For the first twenty-eight years the nursing of the sick was carried on mainly by the Sisters under the direction and

instruction of the doctors. It was only when the nursing personnel became depleted through the call to service on the battle field in 1898, that the great need for an additional nursing staff became obvious. The result was that in 1901 young women desirous of becoming nurses were admitted to the Nursing School. A course of study was planned and Sister Irmena Doherty was appointed to superintend the new school and to instruct its first classes. The motto—*Ad Aegros Dei Lavandos*—was chosen for the school, and it has never been changed. It is worthy of note that the first student received was Miss Katherine Farley of Greenleaf, Kansas. Miss Farley did not complete her studies in the school, but chose the better part and entered the novitiate of our Sisters at Tucson, Arizona, where she finished her training as Sister Mary Constance.

Since 1917, Sister M. Giles Phillips, R.N., B.S., has been superintendent of the nurses and instructor in the school. At present she is assisted by Sister Rose Helene Vaughan, R.N., M.A., a full-time instructor. The Nursing School is now affiliated with Saint Teresa's College, and the students get credit through the college for subjects studied. Sister Giles is Vice-President of the State Board of Nursing Examiners, appointed by former Governor Caulfield of Missouri, and re-appointed by his successor, Governor Park.

To return to our subject, the old hospital on Penn Street, we note that with many additions to the original building, and after a new chapel had rendered much satisfaction to the spiritual aspirations of all, once more hospital accommodations became inadequate, and even the location less desirable. The problem was a perplexing one. However, after much consultation and still greater anxiety, a solution was forthcoming in the decision to seek another site for the hospital and erect a new building. The year 1915 found the plans for the new hospital completed, and ground was broken September first of that year. Through the untiring efforts of Mother Romana Cashin the present beautiful structure, X-shaped, for the purpose of giving to every room an equal distribution of fresh air and sunshine, was financed, equipped, and ready for

occupancy about the middle of March, 1917, when sixteen patients and forty nurses moved in with the Sisters. The first Mass in the chapel, now the hospital library, was celebrated on Saint Patrick's Day. While everyone was trying to become adjusted to the new improvements and the daily routine, all were saddened by the death of Doctor Cornelius O'Connor, a dear friend of the hospital, who had been a member of Saint Joseph's staff for thirty-one years.

The hospital suffered another great loss in the untimely and sudden death of Doctor Howard Hill, an outstanding surgeon and devoted member of the staff. As a token of loyalty to the hospital, he left, in memoriam, his entire surgical library, consisting of five hundred volumes, fifty anatomical charts and a number of current magazines. These with Doctor Griffith's donation and others have increased the number of medical books to eleven hundred and thirty-six volumes. Through the generosity of two interested patrons our library has membership in both the Medical Library Association and the Catholic Library Association.

Another devoted soul who entered into the heart and spirit of the hospital and even of the individual patients was our dear Sister Caroline Clark. In proportion as her life was quiet and retiring, so at her death even the daily paper was loud in praise of her simple and holy life, proving that the world cannot but take cognizance of good done in the service of the neighbor.

The year 1928 saw the laying of the corner stone of the new chapel and nurses' home, a long-desired and necessary project. In the completion of this undertaking by Mother Laurentia Quinlan, the "Y" was added to "X" by means of a closed arcade.

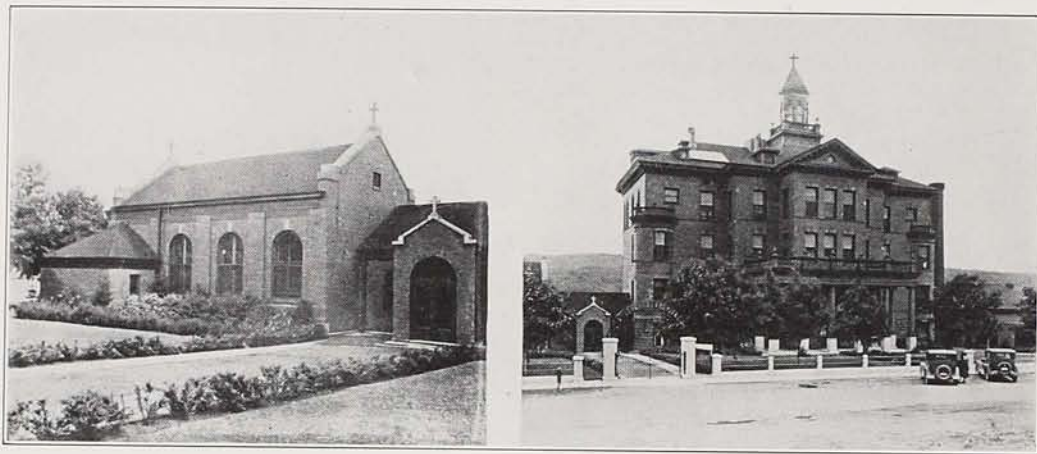
Thanks to the powerful protection of our Father, Saint Joseph, the hospital has been able to keep pace with its companion institutions, many of them endowed, others of more recent date and consequently, furnished with the latest equipment. In the midst of these Saint Joseph's Hospital has not only retained its superior rank but, in addition, has received many commendations.

ST. JOSEPH'S HOSPITAL

Hancock, Michigan.

In April of 1899, Right Reverend Frederick Eis, the late Bishop of the diocese of Marquette, petitioned our Community for Sisters to conduct a hospital in Hancock, Michigan.

Reverend Mother Agatha Guthrie very graciously granted the request, and Mother Liguori McNamara, and Sister Gonzaga Grand were sent to Hancock to make arrangements.



St. Joseph's Hospital, Hancock, Michigan

They succeeded in purchasing a house which had been previously used as a hospital by the Sisters of St. Francis. This building, the old home of the late Bishop John Vertin's father, was renovated and furnished for occupancy in June of the same year. The first Community consisted of Mother Liguori McNamara, Superior, and Sisters Delphine Dillon, Raymond Ward, Eleanore Piggie and Blandina Geary. The greater number of these Sisters had nursed the soldiers in the Spanish-American War.

The first hospital could accommodate only a few patients. The number increased so rapidly, that it became necessary to build an addition; but that, too, in a very short time proved inadequate, and more commodious quarters were again required. The Sisters, therefore, proceeded to select a new

and better site on which to build. They finally succeeded in purchasing property on West Water Street, near Portage Lake front, one of the scenic spots in the county.

The general public manifested much interest and gave great encouragement. They generously rendered material assistance in the erection of the new building. Ground was broken in August of 1903, exactly five years from the date of the opening of the first hospital. It was completed at the cost of seventy-five thousand dollars. It is a five-story brick and sandstone structure of Renaissance style, with an attractive pillared entrance, and installed with a complete interior equipment for a limited number of patients.

Reverend Father Moullinier, S.J., President of Catholic Hospital Association, honored the hospital with a visit in October, 1919, and plans were immediately made for standardizing the hospital. The medical staff consists of eighteen doctors, namely; ten active, six associate, and two courtesy doctors. A certified pathologist examines all tissues sent to the University Hospital at Ann Arbor, Michigan. Monthly staff conferences are held at the hospital.

A training school for nurses was established in 1920. At present, it has an enrollment of twenty-eight students. Approximately eighty-five have graduated. Many of the latter have taken higher courses and are employed as supervisors in Detroit, Chicago, Milwaukee, Ann Arbor and neighboring cities. The school is affiliated with the Providence Hospital in Detroit. The students spend there six months of their senior year for experience in pediatrics, obstetrics and dietetics.

An Alumnae Association and Sodality have been organized and monthly meetings are held by these organizations. The school is accredited by the State Board at Lansing. In 1919 a much-needed home for nurses was erected, and the year following, a chapel, exquisite in design and furnishings, both financed by the late John D. Ryan. Much credit is due to Mr. Ryan, who was ever interested in the advancement and betterment of anything connected with the hospital, and was always its staunch, loyal and generous benefactor.

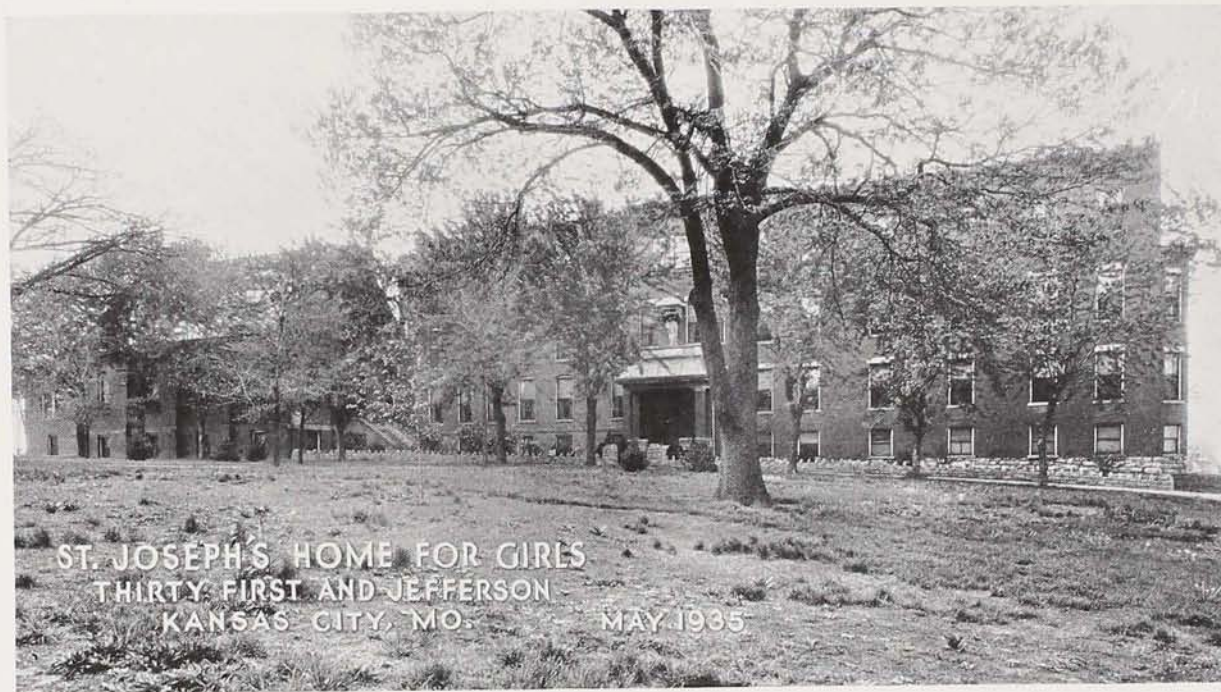
The nurses' home allowed an expansion of room in the hospital proper. Therefore, the entire fourth and fifth floors hitherto occupied by the nurses were renovated and equipped with modern operating rooms, cast-room, sterilizing and supply rooms, an X-ray suite fitted up with shock-proof machines and appliances, a nursery and a lounge; also dressing room for the doctors. An autopsy room located on the ground floor is also modern in every respect.

The hospital bed capacity is sixty-five. About twelve hundred patients are treated annually. It has no outdoor department or clinic, but the many who appeal for charity are graciously received. It is a member of the Catholic Hospital Association and has been accredited by the American College of Surgeons.

ST. JOSEPH'S HOME

Kansas City, Missouri.

The Sisters of St. Joseph of Carondelet, the first religious order of women to arrive in Kansas City, had been engaged in the work of education in Father Donnelly's parish for a number of years when Sister Delphine Bray, a member of the little community, suggested to the zealous pastor the foundation of an orphan asylum. This idea met with Father Donnelly's warmest approbation. He never ceased to sow, plant, and water a living faith, ever trustful that He who is above would give the increase. His request to Reverend Mother Agatha Guthrie for Sisters to care for the orphans being granted, he then purchased a ten-acre tract of land south of the city, and on May 4, 1879, laid the corner stone of St. Joseph's Orphan Home. During that year the building was completed, the bricks used in its construction being made on the grounds. The Home, with one child registered, was opened on January 6, 1880, under Mother Justine Lemay, who was replaced the same year by Mother Octavia Sexton. The doors swung apart two days later to admit six little companions for the lonely orphan who heads the ranks of the four thousand children who have passed within the portals of Father Donnelly's "last and best endeavor." Father Donnelly died December 14, 1880.



St. Joseph's Home for Girls, Kansas City, Missouri

In the beginning, the Home was intended for girls and boys, but after one or two years' trial, the boys were sent to St. Joseph, Missouri, where our Sisters had a Home for Boys.

Those who made up the first little community were Mother Justine Lemay, Sister Francis Thöne, Sister Delphine Bray, Sister Anna Bray, Sister Alicia McCusker, Sister Patricia Corbett, and Sister Incarnation McDonough. Of this pioneer band one member, Sister Patricia Corbett, is with the orphans at St. Joseph's today. Intimately linked with the history of this foundation is the name of Mother Brigid Callahan, who during her thirty years in charge endeared herself to those with whom she came in contact, as well as the children under her care.

Like all our good pioneers in the vineyard, our Sisters had many difficulties, hardships, and struggles in this new project. In the beginning, there was little means of support. Sister Alicia spent over six years soliciting food and clothing for the children. After Sister's death in 1886, Bishop Hogan, in keeping with Father Donnelly's wish that part of the revenue from St. Mary's Cemetery, which he had purchased and laid out, should be given to furnish bread for the orphans, appropriated an allowance of one hundred dollars a month to the Home. When, a few years later, this amount was reduced to fifty dollars per month, the annual picnic on July Fourth, in which all the parishes of the city participated, became the medium of support until 1913, when Most Reverend Bishop Lillis substituted the Diocesan Collection, relieving the Sisters from soliciting funds, thus bringing about the fulfillment of the founder's prophetic faith when he said a few weeks before his death: "The Sisters will not be left alone in their efforts to befriend these children. Good, kind people will perfect the work which I, in my humble way, began." Since 1919 the Home derives its principal source of revenue from the Kansas City Charities' Fund, as a member of its Council of Social Agencies.

Now in the heart of the city, surrounded by spacious grounds overlooking picturesque Penn Valley Park, and situated on the historic Santa Fe Trail, the Home was beyond

the city limits when, fifty years ago, young Father Lillis, present Bishop of Kansas City, came to celebrate his second Holy Mass in the log chapel, where for fifteen years, the Master beckoned the little children to come unto Him. To meet the ever-increasing needs of a growing city, numerous improvements and additions have been made to the original building, with the help of our kind friends and benefactors. The first addition was a laundry and heating plant, built in 1893 with funds solicited by Mr. Thomas Corrigan. In 1895 the little log chapel was replaced by one of brick, a gift from the Corrigan family.

A bequest in 1907 from kind benefactors, Mr. and Mrs. Paul Spencer, made possible the erection of the large eastern addition, comprising classrooms and dormitories, thus doubling the capacity of the Home and enabling it to care for the increasing numbers seeking admittance. A most beneficial improvement was added in 1925, when a fully equipped dental room was furnished by Mrs. M. E. Casey. Here, through the courtesy of a local dentist, the children are given semi-annual dental examinations, treatments, and necessary dental work. A later addition, a new laundry building and children's infirmary, was constructed in 1927 with the help of Right Reverend Bishop Lillis, and our friends throughout the city by way of a mid-summer carnival. The latest gift, from Mr. Thomas Pendergast, is the beautiful grotto of our Blessed Mother erected on the front lawn in the shadow of the chapel. Many other benefactors, past and present, have helped to lessen the burden of the Sisters in caring for the children committed to their charge. Perhaps at no time were the esteem and regard of the citizens of this city for St. Joseph's Orphan Home for Girls more strongly manifested than in 1921, when flames originating in the roof swept the building, resulting in a heavy financial loss. The immediate response of the people under the encouragement and leadership of our Most Reverend Bishop was a splendid tribute to the generosity of Kansas City. During the period of reconstruction, the children and Sisters "camped out" in true military fashion on the Sweeney Farm, which had been turned over by the owner for their use until the building was ready for occupancy again.

This seed planted on behalf of dependent children and orphans by a son of Erin, Father Bernard Donnelly, and nurtured by the sacrifices of our dear pioneer Sisters, has borne the spiritual fruit of four hundred baptisms, one vocation to the priesthood, and thirty-one vocations to the religious life, twenty-one of whom are numbered among the Sisters of St. Joseph of Carondelet, the remainder being Sisters of the Visitation, Sisters of Mercy, Sisters of Sion, Benedictine Sisters, Dominican Sisters, and Sisters of Loretto.

Since 1913, the school conducted at the Home is served and supervised by the Board of Education, and is a member of the city's system of public schools. During the past year, there were one hundred eleven children enrolled in the grades and six girls attending the Redemptorist High School. A Girl Scout Troop was organized for the girls of the fifth, sixth, and seventh grades. Accommodations are available for the care of one hundred seventy children. From 1892 until 1917, the Sisters teaching at the Redemptorist School were housed at St. Joseph's Home, and at present, the Sister teachers of the Mexican school of Our Lady of Guadalupe reside there.

NAZARETH RETREAT

St. Louis, Missouri.

Nazareth Retreat, a home for the Senior Sisters, a roomy two-story brick structure, is situated five miles southeast of St. Louis. It is reached by two highways, Lemay Ferry, Highway 61, and by Telegraph Road. Near Nazareth are Oakville, one and a half miles southeast; Mattese, three miles west; Melville, one and a half miles northwest; Jefferson Barracks, three miles northeast. From the last named, there is a daily rural mail service.

In 1872, Mother St. John Facemaz bought a sixty-acre tract of land. On it was located a plain, somewhat dingy-looking yellow house of seven rooms. The first Sisters lived in this house until Mr. George Taggart, a brother of Mother Monica Corrigan, finished the convent building. For a time, this yellow house was used as a school for the children of the

farmers of the neighborhood. The instruction was somewhat informal and lasted for a short time only. Sister Aloysius Andres was the first teacher. She answered the first Mass at Nazareth, which was celebrated by Reverend Father St. Cyr, first chaplain.



Nazareth Retreat, St. Louis, Missouri

From time to time, additional property has been added to the original sixty acres. The last, four and a half acres near the cemetery, was purchased by Reverend Mother Agnes Rossiter. Improvements on the convent have been so many and so constant that there is left scarcely more than the four walls of the original building as planned by Mr. Taggart. From 1872 to 1886, it was used as a place of Novitiate. It is now primarily a place of rest and retreat for aged and infirm Sisters. The present community numbers fifty Sisters. In 1910 the present chapel was added to the building. The expenses for this were defrayed by Mr. John D. Ryan, a brother of the late Reverend Mother Agnes Gonzaga Ryan. Plans for it were drawn by Mr. Aloysius Gillick, architect. The chapel was dedicated by Most Reverend Archbishop Glennon in 1911. At this dedication, the late Vicar-General, Reverend Joseph Connolly, assisted the Archbishop; Reverend Martin Brennan was master of ceremonies. In the crypt under the

main altar were placed the relics given to Nazareth Retreat by Reverend Mother Agnes Gonzaga Ryan, twenty-eight in number, to which were added thirty authenticated relics obtained by Father Joseph Heyberger, at that time chaplain at Nazareth, from the Trappist Monastery, Oldenberg, Germany. Among them were relics of the true cross and of the crown of thorns, arranged in separate reliquaries.

The altar in the present chapel was built by Brother Sebastian of the Brothers of St. Joseph, Notre Dame, Indiana. Six large candlesticks, a statue of the Blessed Virgin and that of St. Joseph, were presented by Brother Paul of this same Community. These were in memory of the miracle performed in favor of Sister Mary Laura by St. Joseph. The sweet-sounding tower bell was wrought in France, and brought to Ste. Genevieve by Mamma Vallé. She permitted it to take a journey on a flat-boat up the Mississippi River and find a resting place in the tower of Nazareth Retreat.

Mother St. John Facemaz was the first Superior at Nazareth Retreat. She was succeeded by Mother De Chantal Martin. In due course of time were Mother Ephrem Berard, Mother Mechtilda Litteneker, Mother Justine Lemay, Mother Basil Morris, Mother Alphonse Lamb, Mother St. Catherine O'Hara, Mother Pacifica O'Brien, Mother Remigia McInerney, Mother Jane Bal.

Nazareth Retreat, securely set apart from the throbbing activity of a feverish world, enjoys a bountiful share of the goods which no gold can buy. From earliest times, it has had its own resident chaplain. Each morning the Holy Sacrifice is offered. Exposition of the Blessed Sacrament takes place every first Friday and third Sunday; Holy Hour every Thursday. All the services of Holy Week are carried out with the usual pomp of Holy Mother Church. During Lent the Way of the Cross is made publicly. A spiritual retreat is given regularly each year. In consideration of the weakened condition of many of the Sisters, this exercise is usually conducted in the cool fall days. Fitting it is, too, for the quiet hush of golden autumn days provides a realistic background for the contemplation of heavenly things.

It may be difficult for us who are accustomed to the comforts and conveniences of life to imagine the hardships of our pioneer Sisters at Nazareth Retreat. At the time of the opening of the Convent, only one road led to it, and that was either a dusty or a muddy dirt road, as the case might be, for it was entirely under the sway of Old Man Weather. This road led through cornfields, across swamps as yet undrained. Many times those making the journey walked from Carondelet, through Jefferson Barracks, to their destination, a distance of five miles. At last a big farm wagon was purchased, and there was great rejoicing at the christening of "Black Maria" as it was called. It was a gala day when Mother Alphonse Lamb, in 1915, bought a little Ford truck. Now Nazareth is the proud possessor of a "regular car." Another time of great rejoicing was when the deep well was sunk through a bed of solid rock, seven hundred feet deep. Until this time, the Sisters depended on a small well, aptly named St. Joseph's. Like our Carpenter Father, it was poor in the extreme, and when needed most, the water gave out. Now the new, deep well gives abundant water supply for all needs without danger of exhaustion. Over what remains of the first well, almost entirely hidden by shrubbery, two Saints are disputing honors. The well was named St. Joseph's, but there is a statute of St. Patrick built over it.

Is it a paradox that a retreat for Sisters should contain such antiques as to arrest the attention of all who hear of them? Such is a reality. The clock used half a century ago by Father St. Cyr is resting quietly on a small support in the hallway of the west wing of the building. It tells the sands of life accurately. In its long life it has been repaired only once. Unlike the storied Grandfather's clock, it has never "stopped short." Just outside the entrance to the oratory is a well-made walnut bookcase, at one time the possession of General Hancock of Civil War fame. An ornate chair which graces one corner of the staid Convent parlor belonged to Abraham Lincoln.

In every living city, there is included also one of the dead. So it is with our Nazareth Retreat. An imposing statue of St.

Joseph crowns the smiling hillside which gives a last resting place to our dead. Tenderly he holds forth a welcoming hand to his faithful clients who enter into their final rest. The first Sister from Nazareth to answer the summons of that fatherly hand was Sister Mary Agnes Gill, who died in 1878. She had requested to be buried in the shadow of St. Joseph, and thus it was that hers was the first mound. Shortly after, the remains of the Sisters who had been buried in Carondelet cemetery were removed and taken to the side of Sister Mary Agnes. Among those whose remains were transferred were Sister M. Francis Joseph Dillon and Sister Herman Joseph Ryan, a sister of the Poet-Priest of the South. That "there is no discrimination with the Lord" is truly shown here. From the black forests of Germany, the fair wine-fields of France, the sea-washed coast of Italy, the frozen regions of northern Europe, have come the occupants of that plot. Among those who have here a resting place are four Superiors-General of our Community—Reverend Mother Celestine Pommerel, Reverend Mother St. John Facemaz, Reverend Mother Agatha Guthrie, Reverend Mother Agnes Gonzaga Ryan. Clergymen also are here. They are Reverend Iraenaeus St. Cyr, first chaplain of Nazareth Retreat, Reverend Joseph Heyberger, a Trappist, Reverend Thomas Daly, former pastor of SS. Mary and Joseph's Church, Carondelet. The circle of mounds has increased year by year until now there are about three hundred. Large crosses marking the Way of the Cross have been erected in the cemetery. Reverently following that Way, the city of the living is brought in still closer contact with the city of the dead.

PARISH AND DIOCESAN INSTITUTIONS

St. Louis Province

- 1845 St. Vincent's, St. Louis, Missouri.
St. Joseph's Home for Boys, St. Louis, Missouri.
- 1851 SS. Mary and Joseph's, St. Louis, Missouri.
- 1858 St. Francis de Sales Academy, Ste. Genevieve, Missouri.
Grade and High.

- 1863 Academy of Our Lady, Peoria, Illinois. Grade and High.
- 1865 St. Aloysius Academy (Now Immaculate Conception) Hannibal, Missouri. Grade and High.
- 1866 St. Patrick's School, Hancock, Michigan. Grade and High.
- 1870 Assumption School, St. Louis, Missouri.
- 1870 Immaculate Conception School, St. Joseph, Missouri.
- 1871 St. Joseph's Academy, Marquette, Michigan. Grade and High.
- 1873 St. Lawrence O'Toole's School, St. Louis, Missouri.
- 1873 St. Patrick's School, Mobile, Alabama.
- 1875 Nativity School, Chicago, Illinois.
- 1877 St. Patrick's School, Sedalia, Missouri.
- 1882 Sacred Heart School, Shawano, Wisconsin.
- 1882 St. Paul's School, Negaunee, Michigan, Grade and High.
- 1883 St. Anthony's School, St. Louis, Missouri. Grade and High.
- 1883 St. Patrick's School, Denver, Colorado.
- 1883 St. Joseph's Indian Industrial School, Keshena, Wisconsin. Grade and High.
- 1884 St. John's School, Ishpeming, Michigan.
- 1885 Our Lady of Perpetual Help, Kansas City, Missouri. Grade and High.
- 1886 Holy Name School, St. Louis, Missouri.
- 1886 St. Teresa's School, St. Louis, Missouri.
- 1887 St. Peter's School, Oconto, Wisconsin.
- 1887 St. John's School, Kansas City, Missouri.
- 1890 St. Patrick's School, St. Joseph, Missouri.
- 1893 St. Joseph's School, West de Pere, Wisconsin.
- 1900 Nazareth Institute, Muskogee, Oklahoma.
- 1900 Holy Rosary School, St. Louis, Missouri.
- 1900 St. Ann's School, St. Louis, Missouri.
- 1902 All Saints School, St. Louis, Missouri.
- 1902 St. Matthew's School, St. Louis, Missouri.
- 1902 St. John Baptist School, Menominee, Michigan.
- 1905 St. Agnes Convent and School, St. Louis, Missouri.
- 1906 St. Edward's School, St. Louis, Missouri.
- 1906 St. Francis de Sales School, Denver, Colorado. Grade and High.

- 1907 Holy Angels' School, Indianapolis, Indiana.
- 1908 St. Cecilia's School, St. Louis, Missouri.
- 1908 St. Columkille's School, St. Louis, Missouri.
- 1909 St. Joseph's Convent and School, Hancock, Michigan.
Grade and High.
- 1910 Cathedral School and Convent, Kansas City, Missouri.
- 1910 Holy Rosary School, Kansas City, Missouri. (Italian)
- 1910 St. Viator's School, Chicago, Illinois.
- 1912 Rosati-Kain High School, St. Louis, Missouri. Diocesan.
- 1912 St. Joseph's Home for the Friendless, Chicago, Illinois.
Diocesan.
- 1912 St. Roch's School, St. Louis, Missouri.
- 1913 Holy Cross Convent, Champaign, Illinois.
- 1913 Assumption School, Kansas City, Missouri.
- 1916 St. Luke's School, St. Louis, Missouri.
- 1917 St. Margaret's School, St. Louis, Missouri.
- 1917 Our Lady of Guadalupe School, Kansas City, Missouri.
(Mexican)
- 1918 SS. John and James School, Ferguson, Missouri.
- 1919 Our Lady of Lourdes School, St. Louis, Missouri.
- 1920 St. Mary Magdalen's School, St. Louis, Missouri.
- 1921 St. Elizabeth's, Kansas City, Missouri.
- 1921 Sacred Heart School, Muskogee, Oklahoma.
- 1921 St. Rita's School, St. Louis, Missouri.
- 1921 St. Philip Neri's School, St. Louis, Missouri.
- 1921 New Cathedral School, St. Louis, Missouri.
- 1921 Our Lady of the Presentation School, St. Louis, Mis-
souri.
- 1921 Visitation School, Kansas City, Missouri.
- 1921 St. Catherine's School, Denver, Colorado.
- 1922 St. Cecilia's School, Peoria, Illinois.
- 1924 St. Roch's School, Indianapolis, Indiana.
- 1929 St. Louis' School, Englewood, Colorado.
- 1930 St. Francis' School, Oakville, Missouri.
- 1931 Nativity School and Convent, St. Louis, Missouri.
- 1934 Little Flower School, Mobile, Alabama.
- 1935 Immaculate Conception School and Convent, Montgom-
ery City, Missouri.

ST. PAUL PROVINCE
IN THE
ARCHDIOCESE OF ST. PAUL
AND THE
DIOCESES OF
ST. CLOUD
FARGO
SIOUX FALLS

ST. JOSEPH'S ACADEMY

St. Paul, Minnesota.

On the night of November 2, 1851, the steamboat, St. Paul, brought to the frontier village of that same name four Sisters of St. Joseph. Six days earlier they had left Carondelet, sent by Mother Celestine Pommerel, who believed she was founding



St. Joseph's Academy, St. Paul, Minnesota

an Indian mission. They had arrived at the request of Bishop Cr  tin. The four Sisters were Mother St. John Fournier, Sister Philomene Vilaine, Sister Scholastica Velasquez, and Sister Francis Joseph Ivory. The convent to which they came was a log shanty, one and one-half stories high, facing the river. It had two rooms on the ground floor—parlor and refectory, an attic for a dormitory, and an annex which served as a kitchen.

One week after their arrival the Sisters opened school in what had been St. Paul's first Cathedral. The enrollment on

the first day was fourteen; classes were taught in the vestry. This school was the beginning of St. Joseph's Academy. In the spring, the entire log chapel was taken over for classes and yet was not adequate to care for the ever-increasing enrollment. A two-story brick building was ready for use in September, 1852. The lower floor housed two large airy classrooms; the upper served as sleeping room for the boarders. Sister Xavier Hussy succeeded Sister Francis Joseph Ivory as directress of the newly housed Academy.

The year 1853 saw the appointment of Sister Seraphine Coughlin as Superior. The opening of a convent in St. Anthony Falls (East Minneapolis)—the first branch from the Academy, was, also, an event of 1853. The Academy's first graduates to enter the order were Ellen Ireland and Ellen Howard, who together received the habit in the novitiate chapel on December 8, 1858, becoming respectively Sister Seraphine and Sister Celestine. The parochial school, in St. Paul, saw its beginning in 1855 in the establishment of a free school for girls with a teacher supplied from the Academy.

Almost the first act of Bishop Grace after his installation in July, 1859, was in the interests of St. Joseph's Academy. Appreciating the crowded condition of Sisters and pupils in the seven-year old brick building with its cluster of shanties, and seeing that the hospital, which had been erected on Exchange Street in 1854 and given into the care of the Sisters of St. Joseph, had more room than it needed, he moved the Academy into the hospital and transferred the patients to the school building on Bench Street. The hospital was the Academy's third home. The years spent here were years of growth and encouragement for the school. The enrollment reached fifty-six—forty day pupils and sixteen boarders. Sister Seraphine Ireland was in charge of the school at this location. She had been preceded by Sisters Margaret, Presentation, and Agnes.

In the meantime, on the establishment of the St. Louis Generalate in 1860, the Academy was made the Provincial House, and Mother Seraphine Coughlin, first Provincial

Superior of St. Paul. She died about a year after this appointment, and was succeeded by Mother Stanislaus Saul in 1862.

The stay at the hospital was, however, temporary. In 1860 a new site for the Academy had been purchased on St. Anthony Hill. In 1861 the foundation was laid, and on the last day of July, 1863, the Academy was moved to the location it has since kept. The new building on St. Anthony Hill was a yellow limestone structure three and one-half stories high. With parlors and a combination library-music room on the first floor, chapel and classrooms on the second floor, and dormitories on the third, it was considered large enough to house both the school and Novitiate for many years. Sisters Clara Graham, St. John Ireland and Celestine Howard succeeded one another as directresses of the Academy from 1863 to 1884.

On June 14, 1867, the Academy was incorporated under the title of St. Joseph's Female Academy of the City of St. Paul. The growth of the period is shown by the facts that in 1871 an addition was erected for the community, and in 1877 a wing to contain class and living quarters for the pupils was deemed necessary. Besides the subjects usually taught in all higher schools of the time, the curriculum included a complete course in music, art, cooking, and plain and fancy needlework.

During the first years in the new location the provincials were: Mother George Bradley (1865-1868); Mother Antoinette Ogg (1868-1870); Mother Mechtilda Littenecker (1870-1876); and Mother Agnes Veronica Williams (1876-1879). They witnessed the expansion of the community by seven new offshoots from the Academy during their provincialates. It was at this time that the Academy came into possession of a very precious relic—the entire body of St. Irenaeus, sent from the Mother House in Carondelet. It was placed under the main altar in the chapel on the afternoon of March 19, 1880. When Mother Jane Frances became provincial in 1879 she showed her interest in the training of teachers by arranging regular summer classes which were presided over by Sister Celestine, provincial supervisor of schools.

In 1882, Mother Seraphine Ireland became the eighth provincial of the St. Paul Province. The almost four decades

of Mother Seraphine's provincialate were a period of marvelous expansion. Before her appointment eight houses had been opened by Sisters from the Academy; in 1921 there were forty-five. The increased enrollment of the Academy made it necessary to erect the east wing in 1884 and a temporary chapel in 1900. The semi-centennial anniversary of the founding of the Academy was celebrated on August 2, 1902, on which occasion Archbishop Ireland preached a eulogy on the work of the Sisters during their fifty years of pioneering in the Northwest.

With the change that came about in educational methods about 1895, the classes were organized on substantially present-day high school lines. At this time the Academy offered the classical course; the English scientific course, in which the sciences were stressed; stenography and typewriting; art, music, plain and fancy sewing. Throughout this period, as in the earlier and later periods, stress was laid on character development. Prominence was given to the instruction in religion and etiquette. The most significant date of this period was 1899, when the Academy received the affiliation to the University of Minnesota that it has held ever since. An alumnae association was organized in 1901. Sister St. Rose Mackey and Sister Hyacinth Werden were successively in charge of the Academy during this time.

In 1905 the boarding school was transferred from the Academy to Derham Hall, College of St. Catherine. In the succeeding twenty years under Sister Eugenia McGinnis and Sister Hilary who succeeded her, many changes and improvements took place. The library was catalogued, a school magazine was started, the post-graduate course was dropped, and the commercial course was discontinued as a separate department. It was during this period that the Academy became the possessor of a rare collection of copies of Renaissance art made by Sisters Maria Teresa, Anysia, and Sophia from the originals in European art galleries. September 20 of 1910 will always be remembered as the date on which Cardinal Vannutelli, the papal delegate, was a guest of the Academy. In 1912 the novitiate was transferred from the

Academy to its new home on Randolph and Fairview, and in 1921 the Academy ceased to be the provincial house.

Under Sister Eva, the present principal, the Academy entered on its latest period of expansion and progress. In 1926, the elementary department was dropped. The curriculum was enlarged to include many vocational subjects such as library science, appreciation of art, business, home economics, and commercial art. A four-year progressive course in oral English is the latest addition. In 1927 the Academy was put on the North Central List of Accredited High Schools. The year 1927, also, marks the acquisition by the school of a seal bearing the distinctive coat-of-arms of the Academy.

By 1930 the enrollment far exceeded the accommodations. Consequently, an addition had to be erected. It took the form of two new buildings, joined by cloisters to the old building. One of these additions is a four-story classroom building that contains offices, classrooms, and laboratories, a students' dining-room, gymnasium, and auditorium. The other building houses the library and chapel.

In order to duplicate life situations, a complete program of home room activities including parliamentary procedure, social usage, leisure-time activities and social welfare work was introduced. In 1933 a handbook was published to serve as a guide in this work. Last year the Academy became a member of the National Honor Society.

June 5, 1935, which was the date of the Academy's eighty-third commencement exercises, brought the number of its graduates to approximately 1950 and marked the completion of eighty-three years of signal service to the City of St. Paul.

MOTHER SERAPHINE IRELAND : 1842-1930

Ellen Ireland, a member of the first graduating class of Saint Joseph's Academy was soon to deserve and to hold during a long lifetime the position of Mother to our Community. On the feast of the Immaculate Conception, 1858, this sixteen-year-old alumna received the habit of the Sisters of St. Joseph and the name, Sister Seraphine. She died on June 20,

1930, after almost eighty-eight years of life, seventy-two of which had been devoted to our young community in its work for God and the Church in the pioneer Northwest.

Born on July 4, 1842, in Burnchurch, County Kilkenny, Ireland, she made, with her mother and brothers and sisters in 1849, the long and perilous journey in a sailing vessel to join her father who had come to America the previous year to



Mother Seraphine Ireland

establish a home. Richard Ireland met his family at Boston Harbor and took them to Burlington, Vermont. In 1850, they made the overland journey to Chicago; soon they moved on to Galena, Illinois, and again from Dubuque, Iowa, by river-boat to St. Paul, where they landed in May, 1852. From September, 1852 to June, 1858, Ellen was a student at St. Joseph's Academy, entering the Novitiate the following September.

Sister Seraphine, from 1861 to 1863, was the Directress of St. Joseph's Academy, St. Paul, and of St. Joseph's Academy, St. Louis, from 1863 to 1868. During her stay in St. Louis,

she received a visit from her brother, Father John Ireland, then Chaplain of the Fifth Minnesota Civil War Regiment, and later the great Archbishop of the Archdiocese of St. Paul. Returning to St. Paul in 1865, she was again a teacher at St. Joseph's Academy as well as Assistant Provincial; in 1872, she was sent to Hastings as Superior of the new Convent, St. Teresa's Academy; in 1874, she had charge of St. Mary's Academy, St. Anthony Falls (now Minneapolis), where she lived in the same convent home with her sister, Eliza, who had become Sister St. John; and in 1881, she became Superior of the St. Paul Catholic Orphanage. Appointed Provincial Superior in 1882, Mother Seraphine held that office uninterruptedly for thirty-nine years.

The long period during which Mother Seraphine was identified with our community was the time of its great development and expansion. When she joined the little band of but twelve sisters of St. Joseph in St. Paul, they were conducting four institutions; when she became Provincial, twenty-four years later, there were one hundred and sixteen sisters, in charge of eight houses; and at the time of her death, there were nine hundred and thirteen sisters in charge of five hospitals, two orphanages, an infant home, forty-five parochial grade schools, fifteen high schools, and a college. In 1921, she resigned her position as Provincial Superior, but remained a member of the Provincial Council until 1927, when she retired from active work and lived in prayerful retirement at St. Joseph's Academy until her death.

In concluding a touching eulogy at her funeral Mass, Archbishop Dowling said: "Her day is over, but her memory abides enshrined with her illustrious brother's in the diptychs of this archdiocese. In the old world no great cathedral is without its treasury, where are found the precious souvenirs of ages long past—objects of great value and relics of the saints and sages who have glorified God through the ministry in His service. The curious eyes of the present thus discover the triumphal progress of the saints through the courts of time toward the Eternal Hills. Whenever that treasury is selected in this Cathedral, among the very first to be written on its walls must be the name and memory of dear old Mother Seraphine."

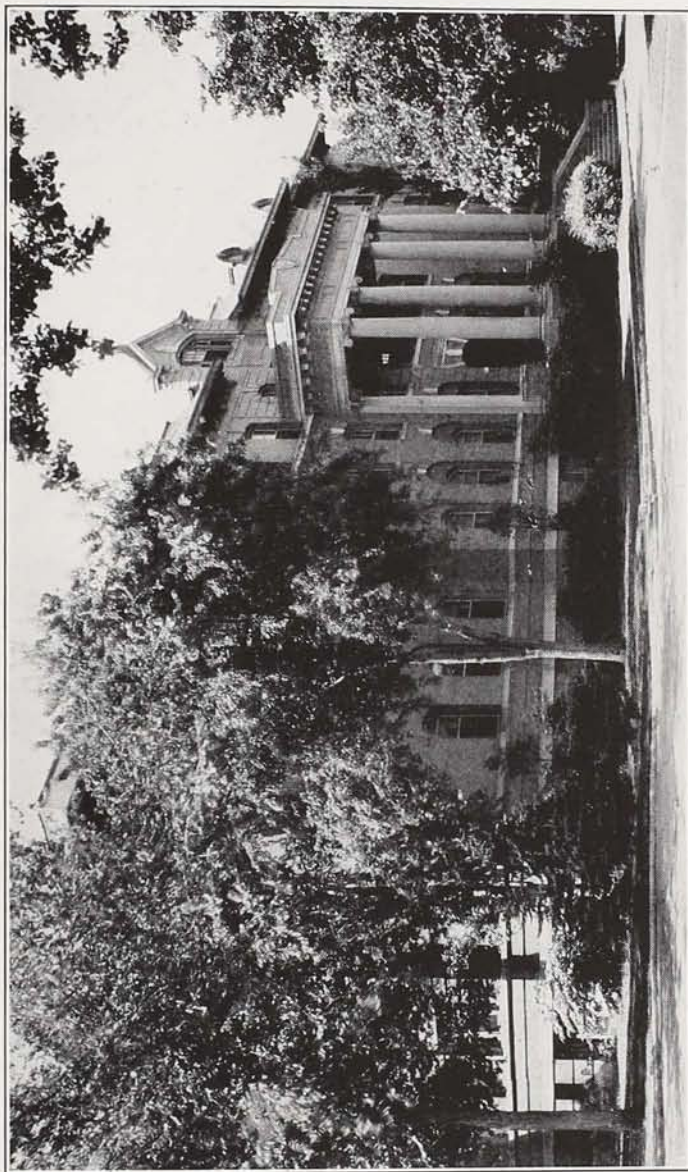
ST. JOSEPH'S NOVITIATE

St. Paul, Minnesota.

Saint Joseph's Academy, to which the Sisters came from Carondelet in November, 1851, located first on Bench Street, then on Exchange, and finally on Western and Nelson, was the Provincial Headquarters during the first seventy years of the existence of the St. Paul Province. The first wing of the Academy as it stands today was completed in 1863; and when, on the last day of July of that year, the Sisters moved into that new building, it became the Novitiate and the residence of the Provincial Superior. The growth of the Academy and the increase in number of novices made imperative the providing of more adequate accommodations for the Novitiate. The pressing need was long felt before the spacious and beautiful new structure on Randolph Street at Fairview Avenue was completed in 1912 on ground adjacent to the campus of the College of St. Catherine. On March 19th of that year the last reception and profession at St. Joseph's Academy was held, and in July the Novice Mistress, Sister Rosalia Hays, with her fifty-five novices took possession of the new Novitiate. Sister Alexandrine Kennedy was postulant mistress, and the only other pioneer sister of the first group was Sister Eulalia Dress. From March 19th to July 2, 1914, the number of novices was 104. The present beautifully landscaped novitiate grounds contrast strikingly with the wild beauty of the virgin acres where the first novices picked wild berries and hazel nuts, far from the street car line and busy thoroughfare.

The number of professed sisters residing at the Novitiate was increased by the addition in 1922 of the teaching Sisters of St. James Parochial School on Randolph, who were transferred that year from their former home at St. Agatha's Conservatory, and of the Sisters of the Nativity School, which was opened in 1923 on Prior Avenue and Stanford, only a few blocks from the Novitiate. In 1918, Sister Anna Catherine Coulombe was appointed local superior of the Novitiate House. In 1921, she was succeeded by Sister Berenice Shortall, who held that position until 1927.

On September 8, 1921, Mother St. Rose Mackey and Sister Clara Graham were appointed as Provincial Superior and



St. Joseph's Novitiate, St. Paul, Minnesota

Provincial Assistant. On September 10, they came to live at the Novitiate, making that the temporary headquarters of the

Province. Four years later, the present Provincialate was occupied.

ST. JOSEPH'S PROVINCIALATE

St. Paul, Minnesota.

On August 28, 1925, four years after the establishment of temporary headquarters for the Province in the Novitiate, work was begun on the grounds adjoining the Novitiate on the east for the erection, long anticipated, of a new Provincial House and chapel. The corner stone of the chapel—that of Our Lady of the Presentation—was laid on the Feast of the Presentation. The chapel in the center is connected by cloisters on the west with the Novitiate, and on the east with the Provincial House, a residence hall built primarily as a home for the senior Sisters. The new buildings were erected in 1926, the seventy-fifth anniversary of the coming of the Sisters of St. Joseph to St. Paul.

On March 19, 1927, the new Provincial House was opened. His Grace, Archbishop Dowling, blessed and solemnly dedicated it, and officiated at the first Holy Mass celebrated in the beautiful new chapel.

The present community includes the provincial superior, the provincial assistant, the local superior and assistant, the novice mistress and the mistress of postulants, the provincial secretary, twenty-four senior sisters, fifteen of whom are golden jubilarians; six sisters in charge of domestic departments, three faculty members of the Novitiate training school, nineteen sister teachers of the Nativity School, and ten sisters of St. James' School. The Novice Mistresses have been: Sister Rosalia Hays, 1912-1919; Sister Anna Mary Kennedy, 1919-1921; Sister Berenice Shortall, 1921-1928; Sister Carmelita Morrissey, 1928-1934, and Sister St. Margaret Jordan, 1934-

Provincial Superiors who have governed from St. Joseph's Provincial House are, Mother St. Rose Mackey, 1921-1927; Mother Clara Graham, 1927-1935; and the present Superior, Mother Eileen Haggerty, 1933-

Residence quarters for a house chaplain are in the east side of the Novitiate building and the Sisters have always had



St. Joseph's Provincialate, St. Paul, Minnesota

a chaplain. The liturgy of the Church is carried out in its fullness, even the complete Holy Week services. The following

resident chaplains have served the Provincial House: Msgr. William Riordon, 1912-1915; Rev. Placide L. J. Bracq, 1915-1917; Rev. Bernard Feeney, 1917-1919; Right Rev. Msgr. Joseph F. Guillot, 1919-

ST. ANTHONY'S CONVENT

East Minneapolis.

The mission at St. Anthony Falls, Minnesota, was opened on November 3, 1853, by Sister Philomene Vilaine, one of the six pioneer Sisters who came to America in 1836, assisted by Sister Ursula Murphy and a postulant, Miss Maloney. This was the first permanent foundation sent out from St. Joseph's Provincial House, St. Paul. There was a small frame church there, and property had been secured by the pastor, Reverend Denis Ledon, for a school. The place was exceedingly poor and the Catholics were not very numerous. The congregation consisted largely of half-breeds and Canadians, but next to St. Paul, St. Anthony Falls was considered the most important town in the territory. The immense water power around the falls was beginning to be utilized, and immigrants were coming into the territory in large numbers.

Sister Philomene, who had been employed as French teacher at the Academy, was placed in charge of the school temporarily; but in the following summer, 1854, Mother Scholastica Valesquez was sent from St. Louis as Superior. With her came Sister Euphemia Murray to replace Sister Ursula as teacher of boys, and Sister Gregory Lemay to take charge of the domestic affairs of the house. Until the house being built for them was ready, the Sisters occupied a rented one, a two-story-and-a-half frame building, containing ten rooms. Two small school rooms, one for girls and one for boys, were on the first floor, a kitchen and two small rooms intended for music room and parlor. Besides the three Sisters, there were three orphans—two boys and a girl, whose parents had died of cholera, and whose mother, in dying, had begged that the children be sent to the Sisters. As the tuition per pupil was only 50 cents a month and many of the pupils were free, it was impossible for the Sisters to make ends meet, as their accounts

for 1854 prove—receipts, one hundred ninety-seven dollars and fifty-eight cents, and expenditures, two hundred and three dollars and seven cents—this, though the wants of our pioneer Sisters were few and their spirit of self-sacrifice great. It was difficult to procure food as there were neither markets nor butcher shops. Fresh meat was a luxury, indulged in only



St. Anthony's Convent, East Minneapolis

when sent in by some kind friend whenever an animal was slaughtered in the neighborhood. Poverty was exemplified in their dwelling, also, which, at the time that Sister Ignatius Cox, historian of the mission, arrived there in June, 1855, had just received its first coat of paint, and was bare of all but the most necessary furniture for both convent and school. One day in October of that year, the Sisters found themselves without chairs in the community room, and were told that the owner had claimed them. They had been loaned by a family who had gone the previous year to live on a claim, and had returned. There was no chapel in the convent, and the daily trudge to

Mass at the parish church, pleasant in summer, became a hardship when made through pathless snow and to a cold church. In spite of all, there was much happiness in the mission, and great merriment at times over the efforts of the two French-speaking Sisters—Gregory and Pauline, to master the English language. There were frequent changes among the Sisters in the school, and in January, 1856, Sister Ignatius Cox had to be taken back to St. Paul on account of failing health. In 1857, the zealous pastor, Father Ledon was replaced by Father Fayole, and the school suffered in consequence. On January 16, 1860, the Sisters were obliged to leave St. Anthony's on account of economic difficulties, but were recalled in September of the same year by a new pastor, Father McDermott. Sister Celestine Howard was placed in charge of the school, which was opened this time in an old store building, in which were two rooms suitable for school rooms. As the number of pupils increased, larger accommodations were needed, and the old frame church—replaced in 1861 by a stone structure—was pressed into service. A "select" school for girls was opened at St. Mary's Convent and music classes organized.

In 1867, according to the St. Anthony Falls Directory, there were one hundred and twenty-five pupils in attendance, with five Sisters in charge. From December, 1866, two Sisters from St. Mary's Convent went every day across the river to a new school organized by Father Tissot. These were Sisters Celestine Howard and Ignatius Cox, and their number was soon augmented by Sister Cecelia Delaney.

In 1871, an addition was made to the Convent building of a chapel and an extra classroom. In 1885, a new brown stone school building was erected and a high school department added to the parish school, the private or "select" school being discontinued and the pupils transferred to the new building. The first graduating class from the high school consisted of Annie Bohan (Walsh), Dolly Fleetham (Hoy), and Mary Jarrett (Sister Josepha). Since January, 1891, the convent has been known as St. Anthony's Convent. In the previous year, also, the school had been enlarged by the addition of three classrooms and an auditorium. In November, 1915, the present building, commenced by Reverend Father Kenny, was com-

pleted by Father Wallace, and the classes removed to it. In 1924 the high school was accredited by the University of Minnesota, and in 1934-35 was drawing students from twenty parishes to the number of 154.

To commemorate the eightieth anniversary of the coming of the Sisters to St. Anthony and to do honor to the Sisters who had taught in the school during those years, a day in January, 1934, was set aside. The event was sponsored by the members of the Alumnae Association. Hundreds of guests called during the afternoon to pay their respects to their former teachers.

A historical room proved to be very interesting. Furniture, pictures, clothes and documents telling the story of those eighty years filled a large room. The hostesses were students attired in dresses worn by their mothers and grandmothers who had attended the school in former years. It would be difficult to give the names of those Sisters who, at one time or another, taught in the school or who were engaged in other work in the convent. It would be equally difficult to give the names of the boys and girls of the school, who, following the call of the Master, entered the priesthood or the sisterhoods in order that they might bring others closer to the Sacred Heart of Christ.

ST. TERESA'S CONVENT

Hastings, Minnesota.

Their hearts burn within them—those pioneers of Hastings who love to tell how only a few years before the Sisters of St. Joseph came, Little Crow, Sioux Chieftain, crossed the Father of Waters with a handful of warriors, surprised the Chippewa, and returned to the sylvan slopes of Lake Isabel, with three bleeding scalps in token of victory; how a scalp dance was staged on the very spot where Guardian Angels' Church now stands. Their eyes glisten as they repeat again and again how in 1860 hundreds of Irish and German immigrants, together with the curious Sioux, rushed to the banks of the Mississippi every Sunday morning to get a glimpse

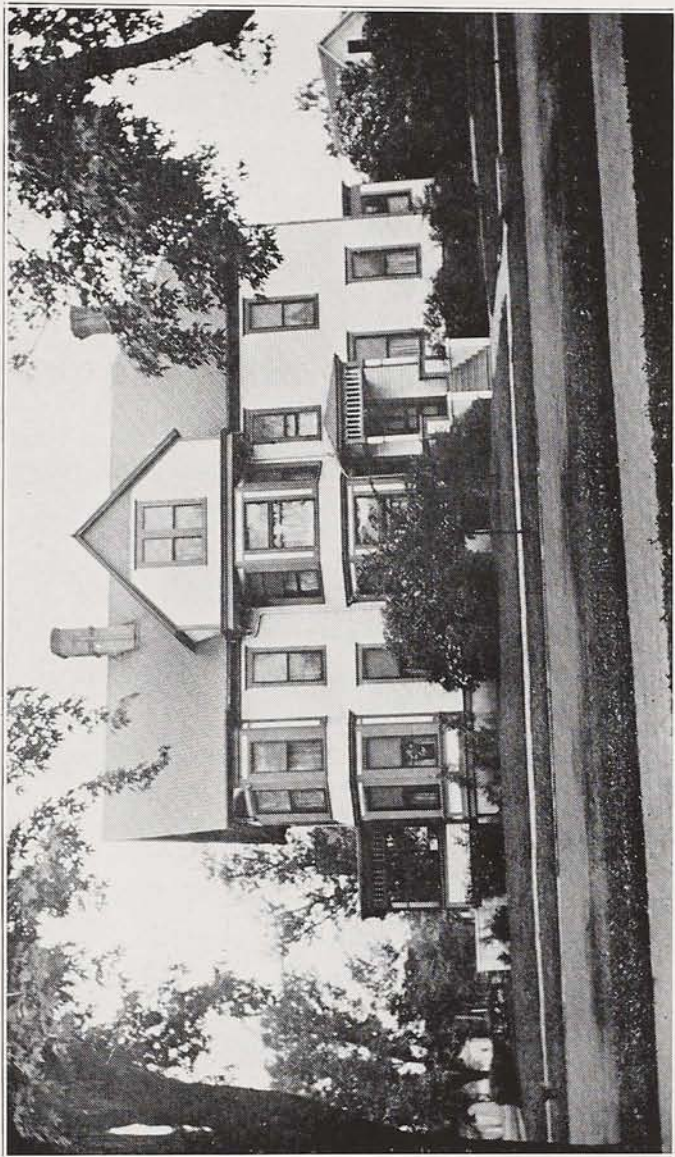
of the huge copper crucifix lifted up by Reverend Augustine Ravoux as he stood in his canoe on the river, and how every word the zealous missionary spoke seemed to come from heaven itself. It was then, in 1872, with hearts on fire with a desire to implant the true faith into the souls of their children that the German people requested the Sisters to come to Hastings.

Those who remember and those who have heard point with great pride to the fact that Mother Seraphine Ireland was the first Superior and Sister Agatha Gibbons the first directress of St. Teresa's Boarding School, or St. Boniface Academy, as it was sometimes called. Of the seven Sisters sent, two taught in St. Boniface School, two in Guardian Angels' School, and three remained at the Academy. So happy were the people of Hastings to have new laborers in their vineyard that, to prove their wish to help them make a success of the school, the two parishes united in 1873 and gave a fair which was, according to one who was there, "The biggest thing that ever took place in Hastings."

Within a few years, however, the people of St. Boniface parish felt that their customs and language would be better maintained if Sisters who taught German would instruct their children. Since the Sisters of St. Joseph were unable to give such teachers at this time, the Sisters of St. Benedict were called to Hastings.

During their residence on the spot now known as the "hill where the water tower stands", the Sisters endured many hardships. Sister Felicity, missioned today at St. Mark's Convent in St. Paul, lives again in thought, the many hours she spent in drawing water with an old oaken bucket. She will never forget the time when she dared to care for a family dying from black diphtheria after everyone had fled from them, and how she remained away from the community for days because "she had to be fumigated in that house" the mayor said. She tells, too, that many mornings when the priest was offering the Holy Sacrifice of the Mass, he was obliged to set the chalice containing the newly consecrated wine on the stove in the center of the church to thaw it out, for it had frozen during the time intervening between the Offertory and the Communion. Yet

the Sisters never missed Mass because they were afraid of the cold.



St. Teresa's Convent, Hastings, Minnesota

The next epoch in the history of St. Teresa's brings the Sisters to the Brady home across from the new Guardian Angels' School. It is thought that they lived here for a period

of about five years while their new home on Fifth and Ramsey Streets was being made ready. In 1894 the new convent, again a boarding school, opened.

History then remains a silent history, until on that memorable Christmas Eve in the early nineteen hundreds when nearly all of Hastings was swept by fire. The Sisters carrying wet rugs stood daring the flames to come on. Some kept vigil on the roof while others stamped on every spark that fell on the shed or the board sidewalk near the Convent. When all was proved safe, the Sisters assembled in the Chapel to sing the *Adeste Fidelis* in thanksgiving for the protection given them by their new-born King.

In 1929 happened what has been a landmark in the modern history of the convent—another fire. The Sisters were assisting at Mass when the message came that the roof of the convent was burning. Much of the interior was sufficiently destroyed to demand a complete renovation. New walls, new floors, and new furniture have made the convent a new St. Teresa's and one of the most attractive missions in the province.

And only two weeks ago the old historic shed, where everything that belonged nowhere was always placed, was torn down, and there remains a plot of fresh black soil waiting to be turned into lawn. Finally,

“Something there is that doesn't love a wall”

and simultaneously the old board fence that has harbored the Sisters from the public view for over forty years was given away to serve another. Lilac hedges are there now in full bloom.

ST. ANNE'S CONVENT

Anoka, Minnesota.

Saint Anne's Convent in Anoka, Minnesota, is the site originally purchased from John McDonnell by the Sisters of Mercy who opened the mission in 1880. The McDonnell home was used as the convent proper. To the west of this was erected the present school building of four rooms—two for immediate use and two for future expansion. A wing which

provided sleeping quarters for the Sisters was extended from the north wall.

During the fourteen years in which the Sisters devoted themselves to teaching and nursing the sick in their homes, for which they accepted no remuneration, they felt keenly the sting of poverty in their endurance of cold and hunger. They had scant and oftentimes no fuel for the makeshift stove which was



St. Anne's Convent, Anoka, Minnesota

propped up on bricks. Their food depended to a great extent on the charity of the public, which was not always in proportion to the needs of the Sisters. Mr. Vader, however, was an exception. For twenty-one years he kept the Sisters supplied with milk, which he left daily on a shelf attached to the fence.

Being reduced almost to starvation and suffering beyond human strength to endure, it was with feelings of elation rather than dejection that in 1894 the Sisters of Mercy withdrew "in favor" of the Sisters of Saint Joseph.

The original community of five Sisters of Saint Joseph comprised Mother Aurelia, Sisters Agatha, Dolores, Frances Joseph and Anatolia—all of whom have passed to their eternal

reward with the exception of Sister Anatolia who is now at our Provincial House in Saint Paul.

An amusing incident is related of one of the young pioneers whose disappearance on registration day occasioned a search which found her sitting on the floor behind a piano, weeping over the disheartening fruits of her day's labor—the enrollment of "seven" pupils for all the grades. The following day she and her companion were seen with a borrowed horse and buggy soliciting pupils from the surrounding territory. By the end of the week the number grew from seven to forty.

Realizing the utter impossibility of subsisting on the meager income then allotted to them, our Sisters conceived the idea of opening the school to boarders. To this end two residences on the block were purchased and converted into dormitories. These new additions increased the number of stoves to sixteen. The Sisters found it no easy task to keep this number going since not only the firing but also the splitting of wood and disposal of ashes depended entirely on them.

Following the truism—"in union there is strength"—the whole family was later concentrated in the original building—the extra classroom serving as a dormitory. The two vacated cottages were sold and moved off the grounds. The empty lots afforded an extension to the already existing mud hole which surrounded the school building on all sides. In wet weather this hole was entirely concealed by the lake which glided over its surface. Its presence never failed to evoke the intense delight of the boys whose unusual hilarity one day was traced to the raft rudely constructed from as much of the fence that skirted the lake as they saw fit to demolish for their purpose.

In time, the grounds were filled in with five hundred loads of dirt donated and hauled by thirty farmers who became day boarders at the convent during the course of their labor. After some years, the inconvenience occasioned by crowded conditions was relieved by the transfer of the Sisters' living quarters to the Lenfest home on the southwest corner of the school block. When the housing facilities again grew inadequate to cope with the growth of the boarding school, enlargement this time took the form of a further extension of

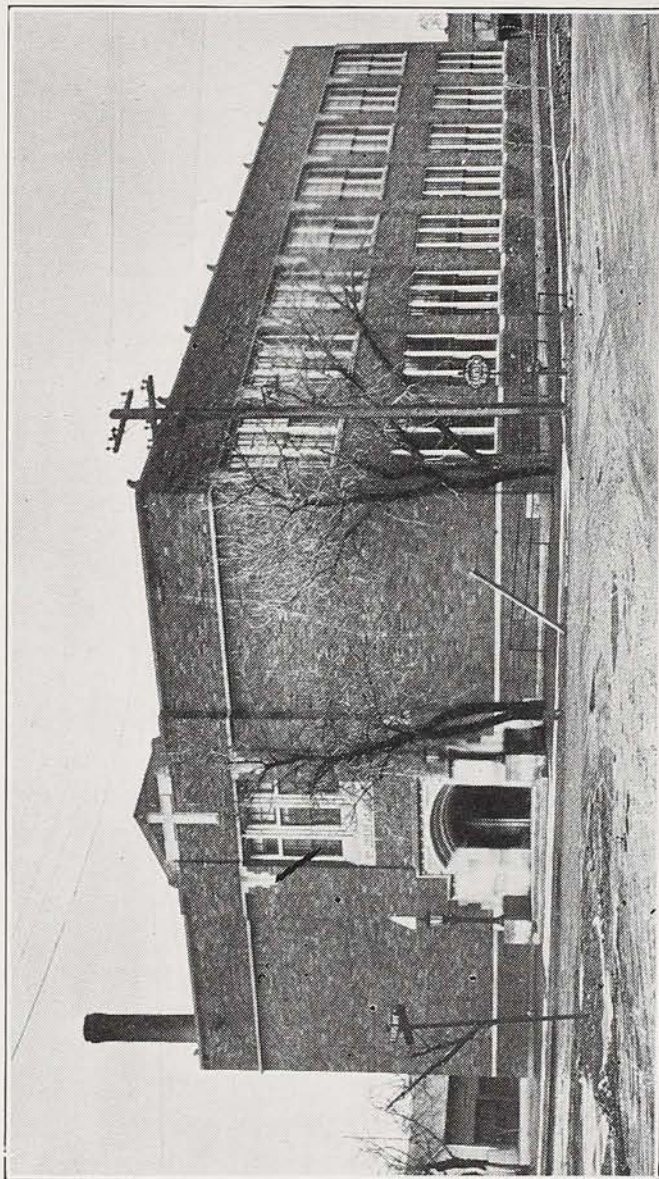
the north wing. This arrangement held with reasonable success until late years when the growth of the day school forced the cessation of the boarding school, and at present Saint Anne's registers one hundred sixty Saint Stephen's Parish School children—a number which would be greatly increased were it not for the crowded and inadequate conditions in which we are now situated.

After its many years of faithful service, the building—the oldest in Anoka—presents the appearance of an endless chain of ramshackle additions in a final stage of crumbling and decay—a crying appeal for the much needed new school which is the object of the constant hope and prayer of the faculty and pupils of Saint Anne's School.

ST. JOHN'S ACADEMY **Jamestown, North Dakota.**

The history of St. John's Academy, through all the forty-five years of its existence, tells an inspiring story of the generous, unselfish spirit of the citizens of Jamestown, whatever their creed or nationality. Old newspaper clippings selected at random through the years uniformly attest that everything undertaken was a success because of the splendid helpfulness of the townspeople. The school was established in 1890 by the first Bishop of Jamestown, Most Reverend John Shanley. It was in charge of Mother Catherine McDonald, assisted by Sisters Aimee Moosbrugger, Cyril McGinnis and St. Patrick Kieran. The first classes were conducted in a remodeled barn, which served as a boarding and day school, under the name of St. John's Academy, the first Catholic school in Jamestown. Sister Irenaeus was appointed Superior in 1892, and a few years after, the building which had been used as the first church of St. James was brought from its original site to the academy grounds and used as a school room. In 1898, three young ladies, Elizabeth McGrath, Barbara Fergus (now Mrs. John Mahoney) and Elizabeth Tschirhart completed their work at the Academy. A modest school building was erected in 1899 at a cost of \$18,000. Its dedication marked the close of the first decade of the institution. The event is

referred to as follows in the Jamestown Alert of April 20, 1900:
"It was a proud day for any one directly connected with the



St. John's Academy, Jamestown, North Dakota

Academy and the many friends of the school. To many in the city who had watched the work of the Sisters from a distance, the new building and the old were revelations. Bishop Shanley

and many of the clergy were present at the reception in the afternoon and met the host of visitors. An entertainment marked the close of the day and was very well received. The pupils acquitted themselves well and every number was appreciated."

At the close of the programme, Bishop Shanley briefly addressed the assemblage. He was loud in his praise of the school and of the work which the Sisters were doing. "They have not posed as the only educators," he said, "written themselves up in the press or gone abroad in advertising. But quietly they worked, and the results are eloquent. Jamestown and Stutsman county began to hear of the Academy, until the fame of St. John's went throughout the entire state, and pupils came to drink at the very source of knowledge."

Several additions in property and buildings were made between 1900 and 1906, when the present residence and administration building was erected at a cost of \$37,000. "Academy Park," part of St. John's campus, was donated by the business men of the city, and is now one of the beauty spots of Jamestown.

The Academy comprises grade and high schools. The latter is ranked as a first-class high school by the Department of Public Instruction, which means that its graduates will not be subjected to entrance examinations in any of the leading universities or colleges. It means also that the students are trained by qualified teachers under the same conditions as are maintained in the best public schools of the state. The Academy is also a member of the North Central Association of Secondary Schools, membership in which calls for high standards of teaching and equipment.

The faculty includes seven grade and nine high school teachers with Mother Yvonne as directress. Under her direction, classes in choral, dramatics and physical education have been introduced. There is also a large music department. Splendid facilities for physical education have been made possible by the erection of the Knights of Columbus building with its fine gymnasium.

ST. JOSEPH'S CONVENT

Marshall, Minnesota.

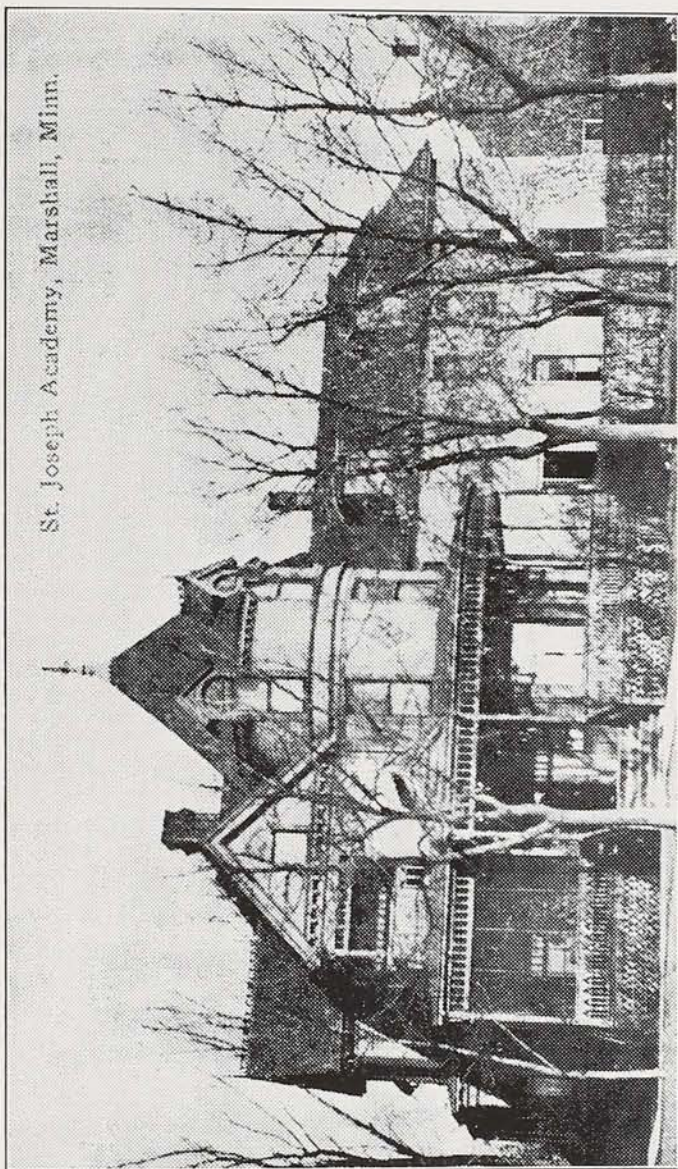
The first Catholic Church in Marshall was built by the non-Catholic citizens in 1884, a circumstance peculiar to the place. Fifteen years later, a request to establish a Catholic School came from the non-Catholic business men of the city, through the mayor, Mr. Virgil B. Seward, in a letter to the "Superior of the Sisters of St. Joseph" dated April 10, 1899. It stated: "We are fully aware of the usefulness of your great society to our state, and are anxious to secure the benefit to our community."

In 1898, Father Guillot, who is now Monsignor Joseph Guillot, was given charge of Marshall, being instructed to make efforts to draw there Catholic farmers. After clearing a debt of old standing, the pastor began advertising the rich farming district, where much land held by speculators could be bought on very favorable terms.

Knowing that nothing better than a Catholic school for their children would attract Catholics from Illinois, Iowa, Indiana and other points, Father Guillot started a movement in favor of a Sisters' school; and, not being able to expect much financial help from his own small and poor congregation, he enlisted the interest of the non-Catholic men. Being much encouraged by these, he brought the question before the Archbishop, who readily approved the project, and before the Sisters of St. Joseph, the devoted pioneer workers in the cause of Catholic education in the diocese. The Sisters promised their disinterested cooperation.

The matter was taken into consideration by the Sisters, and on May 30, 1899, Mother Seraphine and companion visited Marshall to investigate conditions and to see what arrangements could be made in accepting the proposition. Negotiations were entered into which proved satisfactory, resulting in the purchase of the Mahoney Home which was numbered among the most desirable residential properties in Marshall. The price agreed on was the sum of \$5000, one-half of which was paid by the Sisters of St. Joseph, the other half by the business men.

The residence was modern, of attractive architecture, finely located on the principal street of the city, two blocks from the



St. Joseph Academy, Marshall, Minn.

St. Joseph's Convent, Marshall, Minnesota

business district and in proximity to public buildings, schools and churches. On March 1, 1900, a small community was sent to make a beginning and establish a school. The Sisters were

Sister Wilfrida Hogan, Sister Celestia Burke and Sister DuRosaire Columbe.

The seat of Lyon County, Marshall, is located in a fertile farming region with excellent railroad facilities, which contribute largely to the commercial interests of the city and the surrounding country. The population numbered between three and four thousand, largely American, only a small portion of which was Catholic. All were public-spirited, thrifty and progressive, and for the most part possessed of means and culture.

The intention in regard to the school at first was to accommodate the few pupils who would present themselves, also those wishing private instruction. With this in mind, the residence was ample enough to meet the demands for the present moment. Boarders were received from the start. The first applicants were three or four children preparing for first Communion, whose home was at a distance. Music and art classes were conducted until September, when applications to the number of forty were enrolled for the coming year.

As something had to be done to provide for that number, the only solution to the difficulty was to find school rooms. A former public school building was vacant at the time; this was secured at a nominal rent, and there in one of the first public schools of Marshall, began the first Catholic School in Marshall.

Work began with the primary and intermediate grades with a few advancing to the completion of the eighth grade.

Many difficulties were encountered during the first year which led to the necessity of providing school rooms on the same grounds with the Convent. In 1901 an addition was built, a one-story structure with basement, affording accommodation for the increase in number and advancement of classes.

Two years later a more extensive addition became necessary on account of dampness and the unhealthy condition of the basement room. This time the Catholic men of the parish, with the advice of the pastor, undertook to provide funds for the proposed structure, which would add to the number of school rooms and provide dormitory room for boarders. Be it said,

that both Catholic and non-Catholic business men gave generous help toward establishing the foundation of an educational institution, which it is hoped, will in a future generation be fully realized.

Beginning, September, 1903, the course of study completed the second year of high school as prescribed by the public schools of the state. This course of study continued for several years, during which other properties contiguous to the convent were acquired, one by the Sisters of St. Joseph, and one by the parish. The buildings on both properties were converted into use, which enabled the school to expand by adding two more years to the curriculum, thus completing the full academic course in 1912. Many girls who had finished in the country schools, applied for admission, and Catholics from neighboring states, attracted by the advantage of a Catholic school, sought homes in Marshall.

The high school was discontinued in 1925. It was considered better to provide for the increasing number of children in the grades than to crowd both departments into such small quarters. The hope is, that in the near future, a large modern school building, fully equipped for high school and grades, will replace the present structure and make Marshall one of the best educational centers in the Archdiocese.

On the occasion of the celebration of the Golden Jubilee of the establishment of the Church of the Most Holy Redeemer in Marshall, October 18th, 1934, His Excellency, Archbishop John Gregory Murray said: "The secret of the spiritual and civic success of the community of Marshall is largely due to the fact that the people have recognized God, and God has taken a special interest in the Church in Marshall." "It is their spirit of generosity, fifty years of neighborliness and friendship, which meant so much to the Catholic Church and to the entire community" and "Among the influences which have strengthened the spiritual life in the parish is the Catholic school taught by the Sisters of St. Joseph, who have been an inspiration, an exemplification of good during their years here. Who can fully appreciate the degree of attention which these Sisters have given us".

Thirty-five years have gone and in their wake have left much that sounds the note of joy, and much that bids fall the tear of regret. The joy is for the good that has been accomplished, the many vocations to the Sisterhood, and some to the priesthood; regrets, that more could have been accomplished materially to advance the ideals of a Christian Education.

ST. ANN'S SCHOOL AND CONVENT

LeSueur, Minnesota.

September, 1902, witnessed the opening of St. Ann's School by the Sisters of St. Joseph. Previous to that time it had been conducted by the Sisters of Notre Dame.

The first community consisted of seven Sisters with Mother Matilda Carney as Superior. At the time that these Sisters came to LeSueur, Reverend Father Busch, now Bishop of the St. Cloud Diocese, was pastor. One year later, Father Busch was replaced by Father Cahill, whose kindness, zeal and ambition made the building up of a first-class school not only possible but comparatively easy. For the first few years, St. Ann's School consisted of eight grades and a commercial department.

The Sisters lived in the school. Interesting and edifying are the accounts given by the few surviving members, of the terrible hardships endured in those pioneer days. The sleeping apartments were in the attic, and consisted of three fairly large rooms. In one room was a small wood stove, which served as the only means of heating the three rooms, and around which the Sisters placed their water pitchers at night, that they might have a little water in which to wash in the morning. Not infrequently did they find a quantity of ice in the pitchers when about to wash. The chapel, dining room, and kitchen were in the basement which was almost entirely under ground.

About two years after the opening of the school, Mother Matilda purchased a small cottage from a Mr. Ginther, and this



St. Ann's School and Convent, LeSueur, Minnesota

cottage was the nucleus of St. Ann's Convent. It was for some time used only for the music class which became a very important factor in the building up of the community and has remained so through the years.

In 1907, Mother Matilda's big heart realized that for the health and comfort of the Sisters, as well as for the development of a boarding school, it was necessary to build. So with little money, but with indomitable courage, and implicit trust in the goodness of God she put up the present building. This commodious structure occupies quite a central position in the city of LeSueur, close to the banks of the Minnesota River. It is nestled amid groups of stately poplars and shady maples which beautify in summer, and which serve as a barrier to the cold blasts of winter. The sound of falling water from a nearby fountain and the almost constant chirping of large varieties of song birds, give added charm to this hallowed spot.

LeSueur consists of a rather mixed population. The people on the whole are thrifty and industrious, and take very special pride in the upkeep of their beautiful homes. During the summer months many tourists are attracted by the scenic beauty of the city and its surrounding country with its many lakes and forests, flower gardens, and immense fields of waving grain. Another source of interest and attraction is a large corn and pea canning factory, which is the only one of its kind in the great Northwest.

With this well-planned and modern building in such a rich farming and industrial region, it is not surprising that St. Ann's became one of the outstanding boarding schools of our province. Year after year found it crowded to capacity, and students graduated from St. Ann's High School which was added some few years after the opening of the school, were recognized as superior students in institutions of higher learning, as well as by business men of their home town. Unfortunate circumstances led to the closing of the high school and boarding school in 1929, since which time St. Ann's consists of eight grades, a commercial department and a music class.

ACADEMY OF ST. JAMES

Grand Forks, North Dakota.

The summer of 1918 found many of our Sisters of the St. Paul Province anxious and concerned about the mission that was to be opened that fall in Grand Forks, North Dakota. His Excellency, the late Right Reverend James O'Reilly of Fargo, would open a Catholic High School only on condition that the Sisters of St. Joseph be in charge. He did not approve of mixing the various sisterhoods; he preferred to have those of one Rule in the Pro-Cathedral City. Consequently, when the deal was closed and all the proper signatures had been affixed, real work in the form of building, renovation, and transformation set in.

The Academy of St. James of the present time was formerly known as St. Bernard's Academy under the direction of the Ursuline Sisters. Even in those early pioneer days, it enjoyed all the advantages of a county seat, within reach of all available city conveniences. Its location, then as now, was ideal. It is intensely interesting to recall that the site of the Academy was, not so long ago, the hunting ground of the brave Sioux Indian tribes, and that over these pathless prairies, nay, over this very spot, the buffalo bounded in vast herds.

The ground on which the Academy stands contains six acres, comprising three city blocks. One block, originally a planted poplar grove, surrounded by a lilac hedge, now encloses an athletic field, a cement tennis court and children's playgrounds. Comprising the third block and extending to the highway beyond, a large plot affords space for the growth of vegetables and fruit trees. The Academy building, engine house, vegetable cellar, and laundry complete in every detail, occupy the center block. This building, colonial in style, is situated amid shrubbery. The spacious campus is thickly set with fir, elm, ash, and poplar trees. Mother Claudia Keane, the first Superior, was ably supported by Sisters Edwin Sweeney, principal, and her staff, including Sisters Anysia Keating, Francesca Crank, Agnes Joseph Lamb, Corinne



St. James Academy, Grand Forks, North Dakota

Carter, Bibiana McDonald, Wilbrord Flannagan, Roswitha Krumholz, Cleophas Layden, and Irene Elise Cox.

The usual academic courses were offered, although no fourth-year students were admitted the first year, as a ruling demanded two years' residence for graduation. It was a cold, frosty morning, the 16th day of September, 1918, when 16 eager newcomers registered. The number enrolled the first year was between fifty and sixty. The formal opening of the school did not take place until May first of 1919, the feast day of St. James the Less, the school patron. The presence of His Excellency James O'Reilly, Monsignor Lemieux, and several other clergymen in their priestly robes, the Knights of Columbus ushers in full dress, the special program prepared by the music pupils, and the Bishop's address made the event a memorable one. Mother Seraphine Ireland and Mother St. Rose Mackey, the provincial and provincial assistant from St. Paul, were also present for the occasion.

With the advance of time, the usual four-year academic course at St. James was expanded by the addition of valuable extra curricular activities in Music, Art, Expression and Dramatic Art, Journalism, Commercial Work, Domestic Science and Athletics, so necessary and beneficial for the physical and cultural training of high school students. As years passed, great achievement and success have come to the school in each of these fields. *The Carondelet Annual* has faithfully recounted individual and group honors that have crowned efforts of the students. In connection with the regular high school program, work in the grammar school grades was carried on at St. James for the first few years. This teaching was open only to the grade boarders. Since then the grade boarders attend parochial schools.

Time has brought many changes in the personnel and within the school itself. From eleven Sisters who formed the original group, the number has swelled to thirty-four by reason of the new parochial school opened in St. Mary's Parish in 1928, and the acquisition of thirteen Sisters in 1932 when St. Michael's Convent closed. The student enrollment at the Academy has increased from fifty in 1918 to one hundred thirty

in 1934. In 1920 the first graduating class numbered seven, in 1935 twenty-six graduates swelled the number to a total of 279 over a period of fifteen years. Within the past six years, two diplomas and eleven certificates in Music have been issued. Among the graduates, eighteen girls have taken the veil, fifteen having entered our Novitiate in St. Paul; three were called to labor in other fields of the religious life. One seminary upholds the ecclesiastical banner.

The school was accredited and recognized as a first-class standardized high school. Following closely upon this first essential step of classification, affiliation with the North Central Association was successfully effected in 1927. The school has maintained its standard and has kept its rating up to date. With the lapse of years, the number of boarders has fluctuated. During the early years upward from forty to sixty came from the parishes of the State within a radius of one hundred miles, north, south and west. Gradually the number decreased because of the growth of consolidated schools and the improvement of transportation facilities. During the past year the Home Room Plan was adopted. The original study hall has been transformed into a library, making an ideal situation for the student and prefect. At present, the library contains over six thousand volumes.

Besides being an institution of learning, the Academy has been used as a place of Retreat. For the five consecutive summers between 1924-29, Lay Women's Retreats were held under the auspices of the Women's Mission Society. These closed retreats were well attended and greatly appreciated. Unfortunately, owing to the lack of funds, the good work was forced to be discontinued and has never been resumed. Of late years, one of the many spiritual advantages given to the student body is the annual retreat. The pupils are in earnest about this religious exercise and eagerly look forward to its advent.

Four Superiors have successively held office during the life time of the Academy. They are Mother Claudia Keane, Mother Edwin Sweeney, Mother Eugenia McGinnis, and Mother Mary John Ryan, the present Superior.

This account would be incomplete without reference to and grateful mention made of the kind and enthusiastic patronage of Bishop O'Reilly, Monsignor Lemieux, Father Matthew J. Fletcher and Father William T. Mulloy in the early pioneer days. The Academy still enjoys the benefactions of outstanding friends in the city of Grand Forks.

ST. MARGARET'S ACADEMY

Minneapolis, Minnesota.

The city square, now occupied by the St. Margaret's Academy buildings, was purchased in the spring of 1906 by the late Most Reverend Archbishop Ireland as a prospective site for a new church to be known as the Pro-Cathedral of Minneapolis. Later, a more suitable church site was found, and the Sisters of St. Joseph were asked to examine the property with a view to purchasing it for a new Academy, to take the place of the old school known as Holy Angels' Academy on Fourth Avenue North. Accordingly, Mother Seraphine Ireland and the members of her council, after due consideration, decided in favor of the proposal, and early in 1907 the Corporation of Holy Angels' Academy made the formal purchase. Shortly after the property was turned over to the Sisters, the Archbishop named the new Academy in honor of St. Margaret, Queen of Scotland.

The first chapter of the history of St. Margaret's Academy is intimately associated with the life story of her sister school, the "old Holy Angels' Academy," which for more than thirty years was one of the pleasant landmarks of North Minneapolis. When the trend of the city became unmistakably toward the south and the Lake District, it was deemed wise to close the high school department of Holy Angels and make the Academy exclusively a boarding school for younger girls. Accordingly, in the autumn of 1907, St. Margaret's opened its doors to welcome all day pupils from Holy Angels as well as all Catholic girls who wished to avail themselves of the opportunity of attending a Catholic high school.



St. Margaret's Academy, Minneapolis, Minnesota

The new school was attractively located between Linden and Hawthorne Avenues on the north and south. The buildings, three in number, faced Thirteenth Street on the east and looked out over the restfully beautiful Hawthorne Park, and the grounds ran back to Fifteenth Street on the west. The main building, St. Margaret's Hall, formerly the McNair residence, is an architecturally beautiful brown stone edifice, erected in the early eighties. The interior finishings are in harmony with the exterior. Carved walnut, mahogany, rose wood, or oak, lend an individual atmosphere to the different rooms. Imported tiles, marbles, and mirrors make the fourteen old-fashioned fireplaces the envy of visitors even today. Another building, now St. Therese's Hall, also of brown stone, formerly belonging to the McNair family, is located at the extreme west of the campus on Fifteenth Street. The third building, known as the old Wilson home, is now St. Cecelia's Hall. Exteriorly, this lacks the beauty and dignity of St. Margaret's, but the interior is very attractive.

The first work that fell to the lot of the Sisters was to transform palatial homes into a convent school. The McNair house was chosen as convent and high school. The smaller residence was remodelled to accommodate the grades and the commercial department, and the Wilson home was changed into a conservatory of Music and Expression. On the first floor of the convent, two beautiful rooms were converted into a devotional chapel. Other rooms on this floor serve as parlors, dining room, and offices. The second floor has been given over entirely as home rooms for Juniors and Seniors. As soon as the equipment and furnishings were in place, these rooms took on the appearance of a lovely home school where young girls, mirrors, carved mantles, all seemed in proper setting. The one-time dance hall on the third floor, after being lined with shelves, became an ideal library and reading room. In the summer of 1920 the grade school was discontinued, and St. Therese's Hall was given over to Freshman and Sophomore classes, as the high school needed all available space. Two rooms on the second floor of this building are reserved for

Juniors and Seniors who elect courses in stenography and typewriting.

The first Sisters who came to St. Margaret's were, for the most part, transferred from Holy Angels. Mother Rosalia Hays, of happy memory, was named Superior, and Sister Caroline was her Assistant. Sister Anna Mary was appointed Principal of the school; Sister Seraphine, Directress of the music department; Sister Marie Teresa Mackey in charge of the Art, and Sister Carlotta of the commercial department. The members of the Academy faculty were Sisters Lucilla Bacon, Alexia, Alexandrine Kennedy, Anthony, Helen, Edmunda O'Connor, Frederica, and Ildephonse. The teachers in the Music Department were Sisters Wilfrida Hogan, Ethelreda Geary and Valeria Chicoine. Other members of the community were Sister Thecla Reid, a trained nurse, and Sister Leila Grawley. Of this group, Mother Rosalia Hayes, Sister Seraphine Comer, Sister Anna Mary Kennedy, Sister Alexandrine, Sister Lucilla, Sister Ethelreda and Sister Edmunda have gone to their reward, and have heard, we hope and pray, the Master's "Well Done" promised to those who instruct others unto justice.

The records of the Minnesota University show that St. Margaret's has been on the list of accredited schools continuously since 1908. The academy is also a member of the North Central Association of Secondary Schools. Out of every class a creditable number register for college courses at the College of St. Catherine, and on account of the proximity of the State University, the school is always represented there in the various classes.

The religious instruction at the Academy has always been under the direction of the priests from the former Pro-Cathedral, now the Basilica of St. Mary. The Reverend Thomas E. Cullen, first pastor, and his successor, the Reverend James M. Reardon, have been zealous patrons of the school, and have played no small part in its spiritual development as well as contributing generously toward its material success. The Academy Course of Study includes a comprehensive program in religion. Each September school opens in the

Basilica of St. Mary with a High Mass sung by the student body. Classes in religion meet every day, once a week under the direction of a priest. The annual three-day Retreat is usually held during the Lenten season. This Retreat always closes with Mass and a general Communion. Missionary Fathers give frequent lectures during the year. The various classes organize into Catholic Action Clubs for the purpose of studying Catholic problems. On Class Day, the Senior Class each year sings High Mass in the Academy Chapel and receives Holy Communion as a preparation for the events of Commencement week.

The School of Music in connection with the Academy has, from the beginning, been recognized in the city as an outstanding institution of its kind. All branches of study necessary for a broad musical education are offered, as well as special courses in applied music for high school credit, and also courses for beginners.

Two visiting Directors have had charge of the Pianoforte Department: William Mentor Crosse of Minneapolis from 1908 to 1920, and Silvio Scionti of Chicago and New York from 1921 to the present time. Two visiting Directors have also had charge of the Violin Department: Heinrich Hoevel of Minneapolis from 1924 to 1931, and Chester Campbell of Minneapolis, who took charge of the department in 1934. In these two departments, Piano and Violin, eighty-four young women have completed courses. Forty have received Graduates' Diplomas and forty-four Teachers' Certificates. In the fall of 1934 a School Orchestra was organized under the direction of Chester Campbell. This new organization provided the music for the Christmas and Easter religious plays, for the Senior Class Play, and for the Alumnae Banquet. The Choral Classes at the Academy have been under the direction of Doctor Rhys Herbert, and since 1922 of John Jacob Beck.

For the first twelve years of the school's history, the Commercial Department offered a two years' course in Business Training leading to a graduating diploma. During those years, two hundred and seventy-six girls received graduating honors from the department. In 1920, Commercial subjects

were offered as electives only to Juniors and Seniors in the Academic Department. At all times, however, the students who have been trained here in stenography, bookkeeping, typewriting, and office practice, have been fortunate in securing and holding good positions.

The Dramatic Department was started out under the able direction of Mrs. Theodosia Crosse. In 1920 Miss Mary Kellett gave a course in Modern Drama and conducted the classes in Dramatics. Sister Charitas Farr took charge of dramatic work in 1921, and under her direction a Little Theatre movement was initiated and carried on with good results despite the fact that the Academy has no auditorium. In 1931 Sister Charitas was transferred to The Academy of Holy Angels, a new school located at Nicolet Avenue and Sixty-sixth Street, when Miss Celia Lenz took charge of the department.

From the first, it has been a custom at St. Margaret's for each class to present a play during the year. The Christmas and Easter plays are always religious, in harmony with the liturgy of the season. It is the privilege of the Junior Class to present the Lenten play on Laetare Sunday. In late May, the Seniors give their annual Class Play. From time to time, members of the Sophomore and Freshman Classes give one-act plays on an improvised stage in the library.

The Senior Class of 1920 had the honor of publishing the first Academy Year Book. They named the book after the school flower, but in Chaucerian English, called it *THE DAYESYE*. Since then, every Senior Class has looked upon it as a duty and a privilege to write a new chapter of school history to be preserved in the archives of the Academy. On June fourth of this year, the Class of 1935 proudly displayed and distributed Volume Sixteen of *THE DAYESYE*. Another literary event of 1920 was the publication of the School Song, *S.M.A.*, the music for which was written by the distinguished Doctor Rhys-Herbert. During the years 1930 and 1931, the Junior Class indulged in a journalistic venture and published *THE MARGUERITE*. This was a small newspaper filled with school spirit. That it was so short-lived was due to the depression. Advisors for *THE DAYESYE* have been: Sister Clara Graham, 1919-1921;

Mother Eileen Haggerty, our present Superior Provincial, 1921-1924; Sister Evangelista Melady, 1924-1931; Sister Marion Donovan, 1931-1935. Sister Evangelista was the advisor for THE MARGUERITE.

St. Margaret's Academy is the convent home for the sisters who teach at the school of the Basilica of St. Mary, and of St. Thomas's School.

ACADEMY OF THE HOLY ANGELS—OLD

The story of the original Holy Angels falls in the epic cycle of our history. Backward three score years we turn the reel, to glimpse its beginning. The screen is dusty with age, and dingy with the mists of time; but it holds the setting for a reverent pageant of pioneering for God.

The Sisters who taught in the old Immaculate Conception school since 1866, lived at St. Mary's Convent in St. Anthony, and walked across the river to and from school. Late in the year 1876, they rented the Merritt house, on Third Street North directly opposite the school. This first foundation has always been spoken of as the "White Convent". As the house was in a very neglected and dilapidated condition, Sister Marcelline Dowling and Sister Thecla Reid were sent from St. Joseph's Academy in St. Paul, to get it ready for occupancy. The exact date of taking possession of the "White Convent" is not available; but the Northwestern Chronicle of January 13, 1877, announced that the Sisters of St. Joseph had opened a convent home in West Minneapolis. On January 29, 1877, this convent was formally named Holy Angels.

The members of this pioneer group were: Mother St. John Ireland, Superior, and directress of the Immaculate Conception school; Sister Regina Kilty, Sister St. James Doyle, and Sister Bertha, were the teachers. Sister Marcelline Dowling was housekeeper, assisted by Sister Thecla Reid.

A tinge of sadness steals over us as we read these names. All but Sister Thecla have faded out of the picture, and she is quietly slipping into the mystic Beyond. Her face lit up with



Old Holy Angels Academy, Minneapolis, Minnesota

radiant smiles when she was asked to recall some events of this early mission. The exuberance of youth seemed to return as she recounted interesting and ludicrous incidents, which would lend a touch of human color to this brief sketch, could our limited space include them.

The unquenchable urge for progress and expansion; the reaching out for better work for God, and more souls to influence, manifested itself in the frequent change of dwellings in those early days of Holy Angels. Every move meant another and larger tumbled shack to clean and renovate. Mother St. John remarked on one occasion, "We'll have all the old shacks in Minneapolis cleaned up before we find a home." Labor, and privation, and sacrifice laid the triple foundation of the enduring work for God. Sometime in 1878, the Sisters abandoned the "White Convent" for the Ankney home on Second Avenue North and Third Street. Here they built a small temporary frame addition to be used for school purposes. The Ankney home was known as the "Brown Convent", and its only historic interest is that it was the scene of the first graduation from Holy Angels, June, 1880. The members of this pioneer class were: Nellie Prendergast, our Sister Clare Cecelia; Rose Carroll, Mrs. Thomas McCarthy of St. Paul; Mary E. Sullivan, Mrs. David O'Neill of Seattle, and Josie McNeill, Mrs. Borgessen, deceased.

With a rapidly growing school and music class, the Sisters foresaw the need for more roomy quarters for the coming school year. To meet this demand, they secured the Skyles home, located on Fifth Street North, near the present site of the West Hotel. Here they built a frame school house, with three class rooms on the first floor, and a study hall occupying the entire second floor. When the Sisters bought a permanent home, they moved this frame structure to the grounds, and it served its purpose, until the end of old Holy Angels.

The habit of calling the various convents by the color, prevailed in those old days, and so the Skyles house being painted gray has come down to us as "The Gray Convent". And here again the only reason why it finds its name in history is because it was the scene of the second graduation from Holy

Angels, dated June, 1882. The members of this class were: Katie Hays, the late Mother Rosalia; Mary Moran, known in our community as Sister De Lourdes. Failing health forced Mary to return home toward the end of her Novitiate. She died at St. Mary's Hospital about six years ago. Lily Prendergast, and Agnes Healy, both of whom still hold their schoolgirl names, and still live in the "City of the Falls", were also members of this class.

Brighter and clearer grow the rapidly moving scenes. We are near the end of the first reel, and here we behold the original Holy Angels Academy, in all its pristine dignity. A permanent home at last! In the summer of 1882, the Sisters purchased the Bassett property, on Fourth Street and Sixth Avenue North, to be used as a boarding and day school. It was a large, light brick structure, set in the center of beautiful grounds, and elevated several feet above the street.

The curriculum was revised to meet educational demands. Several new members were added to the staff. Sister Francis Clare Bardon was assigned charge of the high school, Sister Victorine Casserly was head of the music department, Sister Irenaeus Egan was in charge of the study hall, and Sister Martina Waldron was prefect of resident students. These Sisters' names are inseparably bound up with the history of the old Holy Angels.

The new Convent in its beautiful setting, and the encouragement of many friends, lent an inspiring impetus to make Holy Angels the best institution of its kind in our State, and soon this hope was realized.

The first to receive graduation honors at this new Academy in June, 1883, were Mary Doyle, and Carrie Doherty, who is Mrs. Charles Brennan of Minneapolis. Mrs. Brennan has always been one of the most active and enthusiastic members of the Alumnae. It is worthy of note that she was in the first graduating class of the new Academy, and her daughter, Hazel Brennan, our Sister St. Charles, was in the last class. Mrs. Brennan is the happy mother of a priest, the Reverend Harold Brennan of Minneapolis.

The Holy Angels Academy attained its high standard as an educational institution through thoroughness of training and efficiency of leadership, reinforced by God's blessing on the prayerful, trustful efforts of the Sisters.

From its foundation till her death in 1897, Mother St. John Ireland was the inspirational guide and leader in the development of the institution. A woman of granite mould, strong mind, deep faith and great charity, every educational and religious project was accelerated during her administration.

Mother Francis Clare Bardon, a very close friend of Mother St. John, succeeded her as superior of Holy Angels. Having been directress of the Academy for some years, her interests were closely bound up with its welfare. Always a leader in educational fields, she freely spent her best energies to keep the school abreast of the times.

In 1901, Mother Francis Clare was appointed Mistress of Novices, and Sister Rosalia, an alumna of Holy Angels, succeeded her. The Academy was most fortunate in having leaders who knew and loved it from its pioneer days, and who would spare no means, no efforts to keep it in the forefront.

With the rapid growth of the school, it soon became imperative to provide more ample quarters. In the summer of 1907, the Sisters secured the McNair mansion, and the Wilson property, on Thirteenth Street and Linden Avenue. The late Archbishop Ireland named the new foundation St. Margaret's Academy, and from then Holy Angels functioned only as an elementary school.

For some thirty years, the Holy Angels exercised a religious and cultural influence in our City and State, which has not died out. From its halls went forth a group of noble, valiant women who are today, active and zealous leaders in all programs that stand for high principles in Church and State.

Its honor pages list a large number who have vowed service to the King of Kings in our community. As near as can be ascertained, their names follow: Sister Madeline Lyons, Sister Teresa Joseph Lyons, deceased, Sister Seraphica Hylin, Sister Rosalia Hays, deceased, Sister Emeline McSherry, Sister Caro-

line Rowles, Sister Irene Schulte, Sister Anna Mary Kennedy, deceased, Sister Alexandra O'Brien, Sister Constance Ryan, Sister Henrietta King, deceased, Sister Annetta Wheeler, Sister Raymond Mooney, Sister Ruth Deveraux, deceased, Sister Rosalie Cassidy, Sister Marcia Betker, Sister Marion Donovan, Sister Francis Regis O'Leary, Sister Anna Goulet, Sister Claude Dougherty, Sister Louise Marie Lohmar, Sister St. Charles Brennan, Sister Jane Margaret Cullinan and Sister Mary Rita Cullinan, both of the Visitation Order, St. Paul.

The old Holy Angels, no longer an academy, continued as a boarding and day school for grades. To the former teachers and the alumnae, it lost its savor. The contour of the city had greatly changed, so that the once elite section became more and more undesirable, until it had to be abandoned.

The Superiors who cared for the school from 1907, were Mother Berchmans Twohy, Mother Rose Cecelia Derham, Mother Josepha Jarrett, and Mother Mary Thomas Henny. All were earnest, zealous workers for the welfare of the school, but the deteriorating environment was a determining force against any permanent progress. All efforts to dispose of the property were in vain. Finally, Archbishop Dowling pronounced it an unfit home for the Blessed Sacrament, and the Sisters. Mother Mary Thomas was still packing movables when the Angel of Death called her, September 14, 1928. One week later, September 21, the old Holy Angels was wrecked.

The sun's last rays set on the debris. The moon and the stars shed a melancholy light on the once hallowed spot; but out of its dedicated dust came a new and glorious Academy of Holy Angels.

ACADEMY OF THE HOLY ANGELS—NEW

PART TWO

How beautiful on God's virgin plains stands the new Academy of Holy Angels! In the third year following the demolition of the old school, out of the silent past it arose, an opalescent dream, glorious, magnificent.



New Holy Angels Academy, Minneapolis, Minnesota

After the beneficent interlude of hopes and dreams, and doubts and fears, the Voice of God was made audible through His Excellency, the late Archbishop Dowling. So imperative had become the demands of the Catholic community for a new academy for girls in Minneapolis, that he asked Mother Clara to accept the challenge, and to act promptly. The necessary preliminaries were speedily attended to, and soon Mother Clara and Mother Grace Aurelia, her assistant, were busy with plans and projects. The property on Nicollet and Sixty-sixth, had been procured some time previous. The undertaking was a tremendous one, which caused many sleepless nights. But its significance in our educational program justified the decision.

As soon as it was decided to build, Mother Clara and Mother Grace Aurelia set various activities in motion to procure books and furnishings. Sister Leo Carroll sponsored a Hope Chest drive, the work on which extended over a period of two years, and realized twelve thousand dollars. All the houses were asked to send articles for a Christmas Sale to be held in the new Academy. The response was most generous and encouraging. A benefit card party, sponsored by Sister Mary Eugene, was held in November. Prominent women, several of whom were pupils of the old Holy Angels served on committees. Twelve hundred women attended the party, despite an all-day rain. The Christmas Sale, held in December, attracted large crowds from the Twin Cities. The Card Party and the Sale together netted about two thousand dollars.

Realizing the immediate necessity of a library befitting the new Academy, Mother Clara, despite the building worries, kept this project alive. Sister Esperance Finn was very energetic in soliciting books from publishers and friends. As a result, several thousand volumes were sent from the Provincial House as a foundation to the library. Mother Antonia of St. Catherine's College, sent three sets of Encyclopedias, two Webster's Unabridged Dictionaries, a Classical Dictionary, besides many other books of value. Mother Harriet sent a generous collection of books. Mr. Letcher donated ninety-six volumes. Mr. and Mrs. Eugene P. Melady of Omaha, gave a set of Harvard Classics, fifty-one volumes, De Luxe Alumni Edition.

Many other friends sent books during the first three years. A special drive was made for books this past year, during which about two hundred volumes were received. His Excellency, Archbishop Murray donated twenty volumes, and Reverend Peter Schmitz, fifty-two volumes. Classes, individual students, and friends completed the number.

Whether we consider the new Academy from a standpoint of design or of construction, it is an interesting and attractive building. English Gothic in style of architecture, it is a series of buildings, unified by corridors, and set in the center of a twenty-acre tract, with a natural grove as a background. Every exterior and interior detail of the building testifies to careful, intelligent, scientific planning to meet the most modern demands of service and health, combined with beauty and art. The Academy was completed September 1, 1931. The total cost of building and furnishings was about one million dollars.

As the new Academy neared completion toward the end of vacation, guesses and rumors about who would be missioned there registered much interest. When the missions were officially announced, the list for Academy of Holy Angels brought this information: Mother Eugenia Maginnis, Superior and Principal; Sister Mary Eugene Woolsey, Assistant, Botany; Sister Evangelista Melady, Senior English and Publications; Sister Pascal Daly, Chemistry; Sister Cyril Clare Casey, Latin; Sister Dolorosa Langanki, German, and Prefect of Resident Students; Sister Laurent Cantwell, History; Sister Mary Ruth Hemming, Commerce; Sister Aquinata Stinson, Librarian; Sister Leo Carroll, Registration Office, Bursar; Sister Stella Joseph McAllister, Choral Classes; Sister Rose Aurelia Berkner, Art; Sister Charitas Farr, Expression Department; Sister Agnes Catherine Mahoney, Department of Music, Piano, Harmony; Sister Bernetta Clayes, Violin; Sister Mary Alfred Bolack, Supervisor of Practice.

In the Elementary School were Sister Mary Ellen Cameron, Principal, assisted by Sister Hughena Donahoe, Sister Andrina Melusky, and Sister Marie Inez Johnson.

Other Departments: Sister Beatrice Gleason, Nurse; Sister Helena Faricy, Student Uniforms; Sister Annunciata

O'Connor, Book Room; Sister Alfreda Drobenska, the Kitchen; Sister Basilia Stenger, Buyer; Sister Remi Peliquin, Cafeteria; Sister Celeste De Lage, Portress; Sister Stephanie Malget, Sewing; Sister Adrienne Ouelette, Student Dining Room.

The Sisters of the Holy Name School resided at the Academy.

It was necessary to hire several secular teachers during the first two years. They were: Miss Winifred Janel, French; Mrs. Lillian Dawson, Domestic Economy; Miss Gertrude Kreuger, Expression Assistant; Miss Ruth Odiorne, Physical Education.

On September fifteenth, Nineteen Thirty-one, the new Holy Angels opened to a new generation of pioneer students. Registration had continued all through the summer, until it neared the three hundred mark. Up to then, the depression had not been seriously felt in Minneapolis. As September approached, it became quite evident, and in consequence, many who had registered, reluctantly withdrew their names. One hundred and seven pupils were received on the first day, nearly half of whom were resident students from Minnesota, the Dakotas, Wisconsin, Iowa and Nebraska. The enrollment increased during the year, until it reached about one hundred and ninety, most of whom were high school students. Reverend James M. Reardon gave the first lecture in the new school. He welcomed, and congratulated the pioneer students, and briefly outlined the work of the Sisters in the Northwest in a way that inspired appreciation and confidence among the new students.

The Chapel of St. John the Evangelist was dedicated, and the Academy was blessed on September twenty-ninth, the patronal feast of the school. The Right Reverend Monsignor Byrne, Administrator of the Archdiocese, presided at the ceremonies, and celebrated the first solemn High Mass in the Chapel. He was assisted by Reverend Peter Schmitz, Pastor of Richfield, Reverend Francis J. Schenk, Assistant Chancellor, and Reverend Leo Gleason, Academy Chaplain. The exercises were attended by a large number of visiting Sisters and friends.

The fascination, and the glamour of the wonderful new building and its comforts, was neutralized by the many unforeseen trials, so that it took a courageous heart, and a strong faith to pilot those early years. No better choice could have been made than Mother Eugenia. Her years of experience, her wealth of common sense, her successful leadership in educational fields, qualified her to meet with calmness, and to master with dignity the many ordeals inevitable in such a foundation. The teachers did efficient work in their classes, and the good name of the school was established. Through Mother Eugenia's efforts, the Academy, after a long and scrutinizing inspection, was affiliated with the University of Minnesota, May 2, 1932.

When classes began the second year, the enrollment was two hundred and twenty-five, which was more than double the number on the first opening day. The final registration for the second year was two hundred and sixty-five. Sister Leo Carroll was appointed Assistant, to replace Sister Mary Eugene. Sister Ruth Devereaux came as an additional member of the staff. A Parent-Teacher Association was organized in October, 1932. They agreed upon three activities annually for the benefit of the Academy. Some of the Sisters solicited tuitions of one hundred dollars each from personal friends during the second and third years. This fund took care of a number of worthy students. At the second commencement, June 6, 1933, a class of thirty-six were graduated. Dorothy Helm received the St. Catherine's College Scholarship.

The third year in the life of the Academy was the most trying. Depression was at its worst, and payments were very delinquent. The enrollment was about the same as the previous year, two hundred and sixty-three. Three members were added to the Staff, namely, Sister Alberta Lee, Sister Joan Toomey, and Sister Rose Catherine McLaughlin. Sister Rose Cecelia Derham came for the Chapel. Again through Mother Eugenia's efforts, the Academy was placed on the accredited list of the North Central Association of Colleges and Secondary Schools, April, 1934. What greater honors could come to a school in its infant years? At the third commencement, June 6, 1934, a class of thirty-three received graduation honors.

Kathleen Binek was the honor student for the St. Catherine's College Scholarship.

Mother Grace Aurelia Green succeeded Mother Eugenia as Superior in the summer of 1934, and Sister Mary Aloysius Sheran was appointed her Assistant, and Principal of the school. Mother Grace Aurelia being a member of the Council, is in a position to render valuable service to the Academy which she helped to build. Sister Mary Aloysius has proved herself an efficient Principal, and the Academy had a very successful year. The total enrollment for this school year was two hundred and fifty-four. "The Angelus", the school annual, published at Mother Clara's request, had three successful and profitable years, leaving always a surplus of from one to two hundred dollars. It was replaced this year, by "The Astrael", a semi-annual magazine. At the fourth commencement, June 4, 1935, fifty-two were graduated. Dorothy Fischback merited the St. Catherine's College Scholarship.

From its beginning, the Academy has been honored by vocations. In our Community are: Rose Marie Caron, Sister Mary Ephrem, Class of 1932; Blanche Lord, Sister Anna Mary, Class of 1933; Josephine Gannon, Sister Rose Francis, Elizabeth Weller, Sister Hubert Marie, and Maylo Botsford, Sister Francis, all of the Class of 1934.

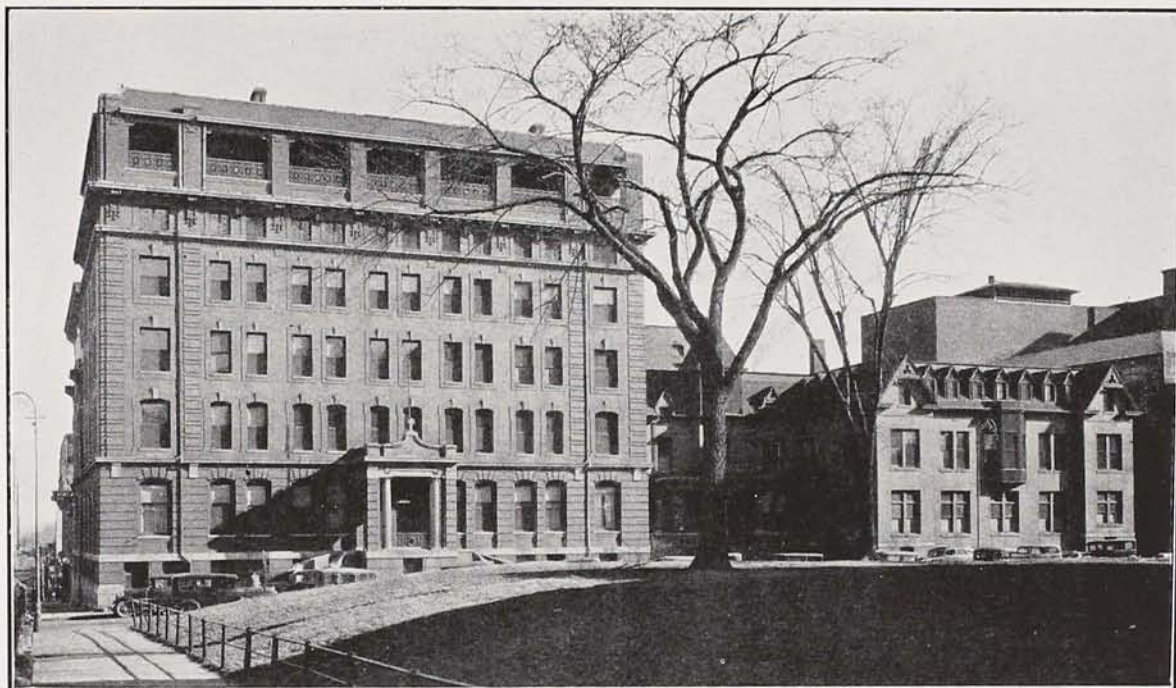
Margaret Parker, Class of 1934, Sister Mary Terzza, entered the Dominican Order in her Junior year; Marie Gorham, Class of 1936, entered our Western Province in her Junior year; Bertha Doerfler, Class of 1936, entered Maryknoll Society in her Junior year.

ST. AGATHA'S CONSERVATORY OF MUSIC AND ART

St. Paul, Minnesota.

Some fifty years of service to the King are crystallized in the story of St. Agatha's. Fifty years so packed with cares, so crammed with duties that no one took a breathing space to record passing events.

Today we are asked to draw aside the curtain of time, and sketch the panorama as it passes into the eons of eternity.



St. Agatha's Conservatory, St. Paul, Minnesota

The first setting presents the Lick House on Tenth and Main streets, in the fall of 1884. Mother Seraphine Ireland, then Provincial, had rented it as a temporary home for the Sisters teaching in the down-town schools, namely the Cathedral, the Assumption, St. Mary's, St. Michael's and St. Patrick's. The new foundation was named St. Agatha's in honor of Reverend Mother Agatha Guthrie, then the Mother General of the Congregation. Incidentally, His Excellency, Archbishop Murray told us, when visiting here last St. Agatha's day, that he knows of only one other institution bearing the name of St. Agatha.

A score of Sisters are in the background of the picture, busily engaged in their various duties. Mother Celestine Howard, then young, earnest, and charming, is Superior. The Sisters are: Sister Alphonsine Welp, Sister Anastasia Carroll, Sister Anne Bray, Sister Antoinette Foley, Sister Berchmans Reis, Sister Caroline Murphy, Sister Catherine McDonough, Sister De Chantal Filtean, Sister Dominica Strattman, Sister Eugenia Maginnis, Sister Germaine Hartnett, Sister Irmene Doherty, Sister Rose Amelia Bradley, Sister St. Bernard Hickey, Sister St. Patrick Kieran, Sister Ursula Lauer, Sister Wilhelmine Besgin. Sister Rose Amelia is music teacher, Sister Caroline is art teacher, and Sister St. Patrick is housekeeper. The other Sisters teach in the various schools. Of this group of zealous workers, five are still with us. They are Mother Anastasia, Mother Eugenia, Sister Alphonsine, Sister Ursula, and Sister Irmene.

The Lick House proved inadequate in room and equipment to house comfortably twenty Sisters. Inconvenience, hardships, trials that accompany all beginnings, were not wanting. But zeal for the success of their labors, the glamour of a new foundation, and the assured hope of better things ahead, lent a cheery impetus, and helped the Sisters to forget passing trials. Meantime, Mother Celestine was on the alert to secure a more fitting, and permanent home for her community. Early in 1886, Judge Palmer's residence was purchased for fifty thousand dollars.

This brings us to the second scene of our story. The Palmer House was a well-built, modernly-equipped frame structure, surrounded by well-kept lawns, and centrally located on Exchange and Cedar streets. With her innate tact, and the generous cooperation of the Sisters, Mother Celestine lost no time in transforming the Palmer House into a beautiful and comfortable convent home. Here she opened a kindergarten, which continued through the vacation months. This little department, under the skillful management of Sister Magdalen Shanley, proved very popular, and attracted the children of the elite and well-to-do families of the city. The music class was now quite well established, and its rapid growth was constantly demanding more room. To meet this need, the kindergarten was discontinued after about two years.

Sister Rose Amelia died in 1889, and Sister Magdalen Shanley was appointed music directress. Under her supervision a new, artistic life was infused into the department, and in a brief period it attained a high standard in public recognition and in numbers. In 1892, the Institution had again outgrown its housings, and a temporary frame addition was built on the rear lawn. It was a plain, crude structure, and because of its shape and close packing, the Sisters named it the "Cracker Box."

A special department of Vocal Music and Expression was added to the curriculum in 1900, with Sister Herman Joseph Pelletier, as vocal teacher, and Sister De Chantal Devine, teacher of Expression.

Sister Magdalen died in 1895, after which Sister Grace Aurelia Green directed the music with great success until 1899, when she was appointed Superior of Anoka. The department was then assigned to Sister Seraphine Comer. Under her leadership the music made phenomenal progress, and soon again more room was needed. The right wing of the Conservatory, known as the Music Building, was erected in 1901. When this addition was ready for occupancy, the "Cracker Box" was torn down. By 1908, the enrollment had so increased that new facilities were again in demand. And so we come to the final addition, or main building, a magnificent, seven-story structure,

fireproof and modern throughout with a roof garden on the seventh floor. Although the beautiful chapel is part of this structure, it is separated by a cloister corridor, which lends an atmosphere of calm dignity, befitting the holy place.

Besides the directresses of Music already mentioned were Sister St. Edmund Fitzgerald, Sister Marcella Shanley, Sister Annetta Wheeler, at two different periods, Sister Herman Joseph Pelletier, Sister St. Margaret Jordan, Sister De Chantal Devine, Sister Adrienne Turgeon, and our present enthusiastic, progressive directress, Sister Carlos Eue, who came in 1931.

Signor Silvio Scionti, a teacher in the Chicago Musical College, and a pianist of international renown, has been Supervisor of Music for over twenty years. Other music teachers who spent several years in the up-build of the department are Sister Florence Shields, Sister Esperance Finn, Sister Marie Josephine Grogan, and Sister Hortensia Arsenault.

On the present music staff are Sister Carlos Eue, piano; Mother Carmelita Morrissey, harmony, history of music, and choral work; Sister Herman Joseph Pelletier, voice; Sister Lucia Walsh, and Sister William Delahunty, piano; Sister St. Augustine Kirkvliet, violin; Sister Octavia Tousignant, Supervisor of Practice; and Sister Hiltrude Gossen in the office.

Five music students received graduation honors on May 31.

While music was mounting to its high standard, art was keeping pace in coming to its own. Mother Celestine spared no expense in having the Sister artists trained in the best schools at home and abroad. In 1908, after the last wing of St. Agatha's was under construction, she took Sister Anysia Keating, Sister Sophia Keating, and Sister Marie Teresa Mackey to Europe. They studied in Rome, Naples, Florence, Venice, Bologna, Parma, Milan, Munich, Paris, Lourdes, and Versailles, and secured the privilege of copying the originals of the Masters in Uffizi, Pitti, Louvre, and other galleries. As a result of their efforts, they soon had a collection of some three

hundred beautiful paintings, which, in many respects, rivals the collection in larger and more public galleries.

Sister Marie Teresa Mackey directed the art for about fourteen years, when she was succeeded by Sister Berissima Boog. When St. Catherine's College opened, in 1903, Sister Berissima was assigned to direct the art, and Sister Hilary Keating succeeded in charge at St. Agatha's. After 1904, each department of art was in charge of a special directress. They were Sister Leon Le Febre, Sister Magdalen Boog, and Sister Humilita Kennedy, assisted by Sister Cassilda Grace.

Sister Faith Wilwerding has been in charge of the art for about nine years. Although courses are offered in all departments, only a small number of students are enrolled. At the outbreak of the World War interest in art began to show a decline, and it has not since had a renaissance.

Sister De Chantal Devine directed the Expression Department from its beginning, 1900, through twenty years, and by her untiring efforts, it became the best school of its kind in the Twin Cities. Sister Anna Marie Meyer, who succeeded her, was equally enthusiastic in keeping up the reputation and enrollment. Since March, 1934, it has been under the leadership of Sister Beatrice Anne Tozier. The registration of nearly one hundred, includes pupils from tiny tots to women advanced in years. The frequent programs always attract a crowded house.

St. Agatha's Conservatory reached its pinnacle of progress in 1920, when the students numbered about eleven hundred, and the income neared a thousand dollars a day. It was the provincial mint, and new foundations, new buildings, especially St. Catherine's, received very generous donations. The Community then numbered about ninety Sisters, including the Conservatory personnel, and the teachers in the parish schools.

Mother Celestine conceived the idea of the Conservatory, and for more than thirty years was the inspiration and the motive power of her co-workers, who helped to bring it to a glorious culmination, beyond her most sanguine dreams. She

was aided during her administration by Sister St. Joseph O'Neil, assistant for sixteen years, Sister Maurice Duggan, Sister Grace Aurelia Green, and Sister Emerentia Casey. She died June 21, 1915, at the Conservatory.

Mother Berenice Shortall, her close friend and co-worker since 1887, was appointed to succeed her. During her term of six years, 1915 to 1921, she conscientiously kept alive the traditional community spirit which Mother Celestine had established. Mother Berenice is especially remembered for her kindness to the sick.

Mother Seraphine Comer was the next Superior of St. Agatha's. Her sudden, unexpected end came December 13, 1923. Hard-working, unselfish, generous, her great joy was to spend herself for the happiness and comfort of the Sisters. During the brief period of her administration she transformed the third story of the Music Building from a neglected attic to the comfortable private rooms, and the well-equipped Expression studios that we now have.

Mother Geraldine Cavanagh was Superior from 1923 to 1928. During her administration she enlarged the Chapel and the Auditorium, and made several valuable improvements in the living apartments of the Sisters, which they greatly appreciated.

Mother Annetta Wheeler, Mother Geraldine's assistant, succeeded her in 1928. Mother Annetta's special improvement program was motivated by her desire to transform the old part of the Conservatory to a condition in keeping with the new wing. The interior of the old Palmer had to be made new. The walls were torn down, and the beautiful, artistic entrance to the Music side which we now have, was built in. She also had the Chapel beautifully decorated. Mother Annetta is very kindly remembered at St. Agatha's.

St. Agatha's is still the home for the Sisters in several parish schools. At present we have St. Patrick's, Sister Maura Hagerty, Principal; The Blessed Sacrament, Sister Evangela O'Shea, Principal; St. Mary's, Sister Lorinda McMaster, Principal; St. Columba's, Sister Norbert Donnelly, Principal; St.

John's, Sister Claude Dougherty, Principal; St. Louis, Sister St. Lucy De Sutter, Principal.

The last scene presents St. Agatha's as it stands today, a stately and dignified monument to the memory of Mother Celestine and the pioneer Sisters.

Eighty smiling nuns are there, with Mother Carmelita Morrissey as Superior, and Sister Leontia Connell her ideal assistant. Her life and her energies are dedicated to the spiritual and cultural advancement of the Sisters.

ST. MARY'S ACADEMY

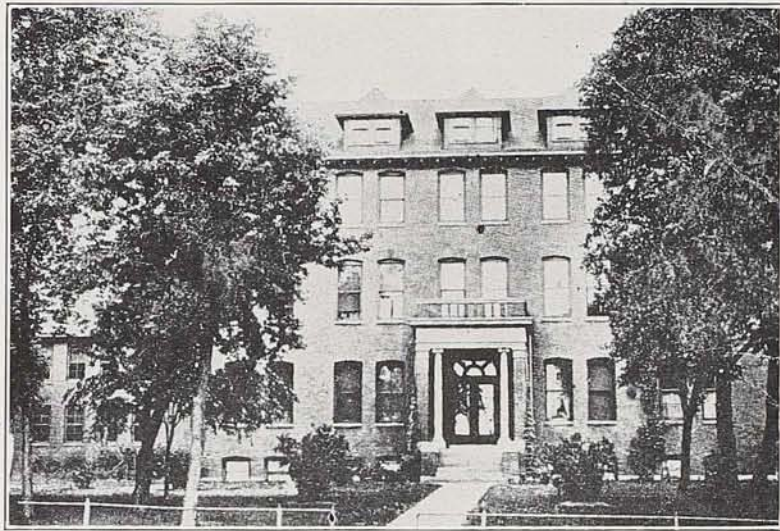
Graceville, Minnesota.

The founding of St. Mary's Academy, Graceville, Minnesota, is one of the many achievements of the late Archbishop Ireland in the cause of Catholic education. The first Sisters, who arrived here in August, 1885, were Mother Jane Francis Bouchet, Sister Marie Gooden, Sister Germaine Hartnett, and Sister Bridget Bohan. They were joined later the same year by Sister Gabriella Clear. During the year 1885, the United States Government made a contract with the Sisters to pay them for the education of the Indian girls, whom the Sisters arranged to bring from the reservation near Sisseton, South Dakota, to attend school at the Convent of Our Lady of the Lake, as the school was then called. Several Indian girls soon enrolled, and, before the end of the first year, the number had increased to twenty-five. The next year it was found necessary to build an addition to the school in order to accommodate the Indian girls and to facilitate the segregation of them from the whites. In these early days, the Sisters had to endure many privations and hardships. Many nights snow drifted in through the cracks in the walls and around the windows and covered their beds. Drinking water had to be procured in barrels, and water from the lake had to be used for laundry purposes.

In 1888 Mother Cecilia Delaney was appointed superior of the community, which office she held until 1898. During

these years the increased enrollment necessitated the opening of two school rooms in the old church building, which then stood at the rear of the church property. Still later the sacristy of the church was used as a classroom.

In August, 1897, Mother St. Rose came to Graceville as superior of the community which then numbered nine Sisters. October 8, 1898, in the dead of night, fire broke out. Flames spread rapidly to all parts of the building. The



St. Mary's Academy, Graceville, Minnesota

children were aroused and taken to places of safety. The Sisters, aided by the generous efforts of the neighbors, saved some of the furniture. The building was completely destroyed. The Sisters were obliged to seek shelter in the homes of the hospitable neighbors. In a short time they secured rooms in the O'Hara Block. Here they remained about a year and then rented what was known as the Bryndilson House. In order to rebuild, a more convenient site nearer to the village was secured from the late Archbishop Ireland. In the early spring of 1900, excavations were made, on the present location, for two new buildings, one for a residence and the other for

a school. These buildings were not completed until the latter part of November. On the day before Thanksgiving Day, the Sisters moved into their new home. The name of the Convent was then changed to St. Mary's Academy. On the feast of the Immaculate Conception, 1900, Mass was celebrated for the first time in the chapel of the new Academy. The number of boarders and day pupils increased so rapidly that two rooms in the Academy building had to be converted into class rooms to accommodate the students who were doing high school work. Again, in the fall of 1904, it was necessary to add four rooms to the school building.

In June, 1904, the Academy sent out its first graduate, Catherine Hanratty. Numbers have been graduated by St. Mary's Academy and have entered the various fields of life. In 1908, the thirtieth anniversary of the founding of the Graceville Colony, the Alumnae Association of St. Mary's was organized. The graduates then numbered thirty.

In January, 1910, Mother Bridget was appointed superior to succeed Mother St. Rose Mackey, who became Assistant to Mother Provincial. In August, 1915, Mother Bridget was transferred to St. Paul as superior of St. Joseph's Academy. Her place in Graceville was taken by Mother Ethelreda. Others who have held this position and have ably directed the fortune of St. Mary's Academy are Sisters St. Ann, Callista, and the present Superior, Sister Clare Isabel.

On March 14, 1917, the high school department was inspected by Mr. Posey of the University of Minnesota and was placed on the probation list of the accredited schools. Two years later it was fully accredited, and still retains its rank.

On May 31, 1927, St. Mary's Academy had listed four hundred five on the roll of her graduates. Twenty-one of her girls had joined the ranks of the sisterhood; two of the boys the priesthood. They in their turn are imparting to others the knowledge and love of things eternal, as well as temporal lessons which they imbibed at their Alma Mater.

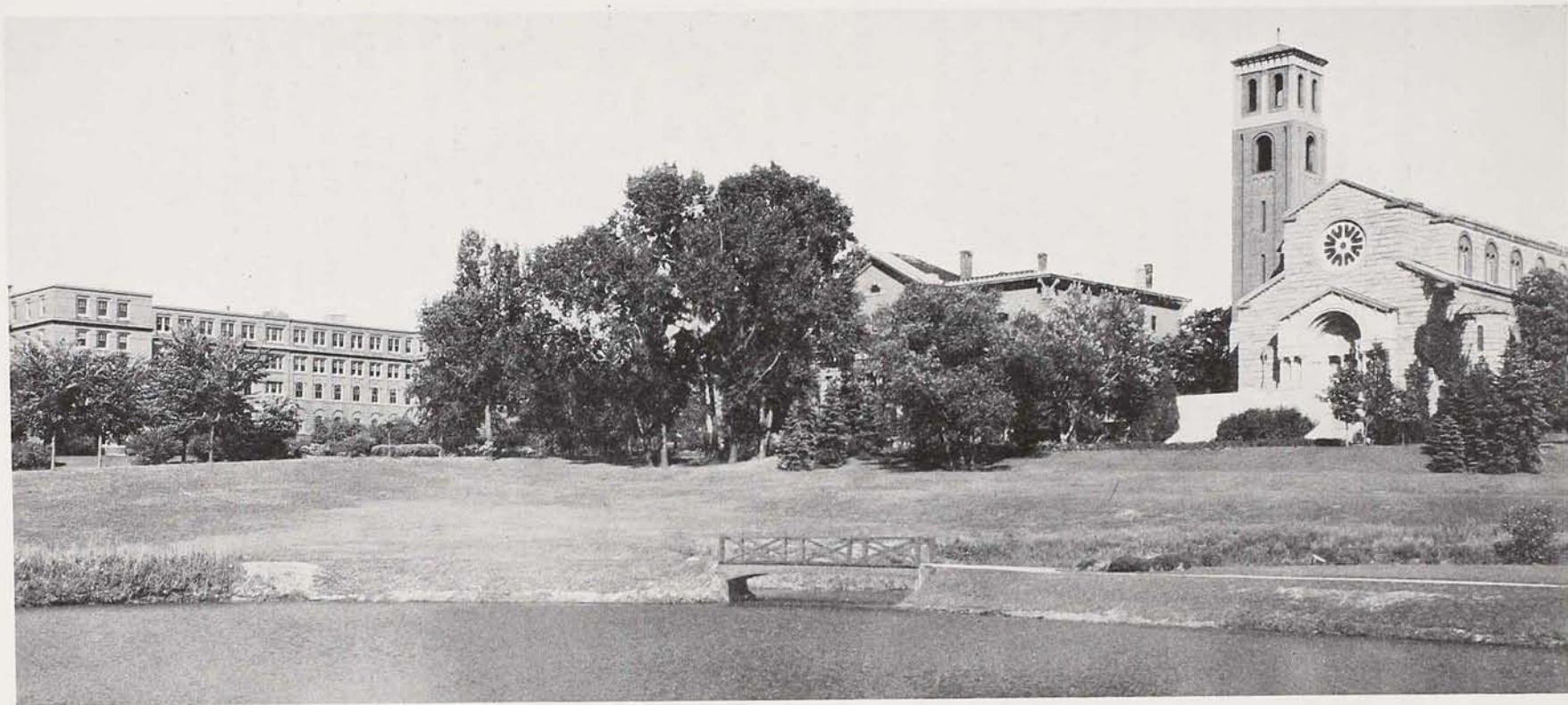
COLLEGE OF ST. CATHERINE

St. Paul, Minnesota.

The College of St. Catherine is situated at the City of St. Paul, Minnesota, on a wooded upland, overlooking the Mississippi and Minnesota River Valleys, midway between the Twin Cities. Its campus of more than a hundred acres is beautifully landscaped, and has the seven buildings which make up the college pleasantly situated around a poplar and elm-bordered quadrangle. The location of the college has a two-fold advantage. Its suburban character, noted both for healthful atmosphere and beauty, makes the region a rich one for botanical and geological research and provides the quiet atmosphere of country life. Its proximity to the Twin Cities, on the other hand, gives the college access to the centers of art, music, industry, and government. The college also enjoys, because of the nearness to the St. Paul Seminary, to the College of St. Thomas, and to the University of Minnesota, the services of distinguished professors from these institutions.

The College of St. Catherine is a college of liberal arts and sciences, having for its purpose the promotion of Catholic scholarship and the fashioning of a strong, cultured, and intelligent Catholic womanhood. The work of the college covers a broad and rapidly expanding field. While the emphasis has always been and will continue to be religious and cultural, with the larger number of students pursuing the liberal arts and science, the college has adapted its work to the vocational needs of the times and developed two professional schools: the School of Library Science, the only Catholic Library School enjoying the accrediting of the American Library Association; and the School of Nursing and Health Supervision. The graduates of the college are training to do professional work in: teaching, social service, librarianship, technicianship, diatetics, business, public affairs, nursing, health supervision, physical education, commercial and fine arts, music and creative writing.

The number of students enrolled during the year 1934-35 was 816, including the summer school sessions and Saturday classes which are held regularly every year for the convenience



College of St. Catherine, St. Paul, Minnesota

of the Sister teachers of the province. The faculty now numbers fifty-six, many of whom have won higher degrees from the best universities both abroad and in the United States. Of these, seventy-five per cent are Sisters of the Congregation. The administration is headed by Mother Antonia McHugh, who is president of the college as well as religious superior. She is assisted by Sister Conchessa Burbage as assistant superior, and Sister Ste. Helene Guthrie as dean of the college.

The college is fully standardized and is ranked as a grade "A" college by the universities at which its graduates have studied. It holds membership in the American Council on Education and in the American Association of University Women. It is on the approved list of the North Central Association of Colleges and Secondary Schools, the Association of American Universities, and the National Catholic Educational Association.

The history of the college actually covers a period of only a little more than twenty years. As early as the 1890's, however, plans for developing a center of higher education for women in the St. Paul diocese were furthered by the purchase of the suburban property on which the college was later built. The site, selected under the leadership of Mother Seraphine Ireland, then provincial superior, and with the help and counsel of her distinguished brother, Archbishop John Ireland, is in itself a witness to the splendid vision of these great founders.

At that time, the land was marked only by its remoteness from the city, its dense woods, and an old territorial trail, formerly used by the Indians as a connecting link between the early village of Pigseye and Fort Snelling on the other side of the Mississippi. Financial depression and other factors prevented immediate fulfillment, and it was not until 1904 that the first building, Derham Hall, now housing the administrative offices and the preparatory school, was erected. The building was made possible by a generous gift from Mr. Hugh Derham of Rosemount, Minnesota, whose daughter and ward were both members of the Congregation.

On December 26, 1904, the first "missionaries", a band of twenty-six, came to open the doors of Derham Hall. Mother Hyacinth Werden, assisted by Sister Bridget Bohan, was at the head of the pioneer community. The resident students from St. Joseph's Academy, which had been rapidly growing into a large day school, were removed to Derham Hall, and in January, 1905, the school began. During the first years, emphasis was placed on the development of an excellent preparatory school and the training of an efficient college staff. The first years were necessarily difficult ones, but the Sisters who labored so unselfishly and heroically during these pioneer years, had the happiness not only of seeing the preparatory school grow in numbers and effectiveness, but also of launching in 1910-1911 the first college classes. It was not until 1913, however, that the first graduates, two in number, received the baccalaureate degree. The college at that time was under the direction of Mother Frances Clare Bardon who had succeeded to the superiorship in 1911.

In 1914, Sister Antonia McHugh, a member of the pioneer community, and since that time the greatest personal factor in the development of the college, was appointed dean. Under her capable leadership, the college became fully standardized by 1916, and from then on, won, in rapid succession, the approval of the various accrediting agencies and educational associations with which it is affiliated. With a genius for organization, the vision of a truly great educator, and a remarkable capacity for attempting and achieving hard things, Sister Antonia inaugurated an era of great expansion. It was she who launched all the policies which must go eventually into the making of a successful college: the development of the grounds and physical plant, the education of a highly trained faculty; the building of a fine library; the setting up of standards which must ultimately be destructive of all that is merely mediocre in education; and the fostering of a strong spiritual life.

In 1915, Whitby Hall, a building housing residence rooms, class rooms, and laboratories was constructed, and called, until 1928, "College Hall". Adjoining the building was the audi-

torium, in itself a separate building with a seating capacity of six hundred, which was immediately named the Jeanne d'Arc Auditorium. The development of the campus and plant as well as the accrediting of the college, drew larger and larger numbers until it became imperative in 1920, to make plans for another building. This structure, Cecilian Hall, was completed in 1921. It was primarily intended as a music hall, but even before its completion, it became necessary to plan the upper floors as residence Halls. Then followed, under the leadership of Sister Antonia, of Mother Rosalia Hays, who had become Superior in 1919, and of Mother Bridget Bohan, who succeeded her in 1925, a decade of great activity. Between the years 1921 and 1931, were erected: the Chapel of Our Lady of Victory, Mendel Hall, and the Health Center.

Until 1924, the Chapel had been situated on the fourth floor of Derham Hall, but had long since become inadequate in space for the growing student body. Plans of several years finally materialized in 1924 with the building of the beautiful Byzantine-Romanesque Chapel that now graces the South hill of the campus. The Chapel of Our Lady of Victory, is a building recognized throughout the northwest for its exceptional beauty and simplicity of design and its profoundly spiritual atmosphere. Situated on the highest point of the campus, it dominates, with its gleaming carved facade, its inspiring campanile, and the mellow colors and texture of its exterior, not only the campus but all the outlying approaches from the Twin Cities. At the time of the building of the Chapel, the library, formerly located in Derham Hall, was moved to the ground floor of the Chapel. Here a spacious reading room, and what then seemed ample space for the rapidly growing book collection, combined with the quiet of the chapel building to create an atmosphere conducive to thoughtful study. But the growth of the college and the development of the library school have long since made the chapel library inadequate. At the present time, the need for a new library building is most imperative.

In 1927, Mendel Hall, the science building, was constructed. Its erection was made possible by the gift of \$100,000 from the

General Education Board of New York City. This gift was the second received from this organization, the first, an endowment fund having been secured in 1921 to supplement the gift of \$200,000 received from the Archbishop Ireland Educational Fund of the St. Paul Diocese. Mendel Hall contains spacious classrooms, lecture halls, and exceptionally well-equipped laboratories. The equipment of the building and the development of the science program at the college, was again made possible by the General Education Board of New York, which in 1929 gave the college an unrestricted gift of \$300,000. It was then that the School of Nursing and Health Supervision was launched, and the Health Center, the latest of the campus buildings, erected. The Health Center, completed in 1932, contains besides its spacious and attractive gymnasium, a health clinic, a recreation room, and a swimming pool, noted far and wide for its beauty as well as for its usefulness as a center of health and recreation.

The General Education Board has been, from the financial standpoint, the college's greatest benefactor. The Carnegie Corporation of New York has also given much toward the upbuilding of the library—having contributed at various intervals, an aggregate of \$40,000. To the original endowment of \$300,000, about \$200,000 has been added from various sources. Other benefactors of the college have been many and generous—especially in the gift of scholarships, money, books and works of art. In 1923, the Alumnae Association made to the college the gift of the marble statue of the Sacred Heart, which stands on the head of the mall on the west slope of the campus.

By 1929, because of the growth of the college, some changes in administration had become advisable. Sister Antonia had remained dean and president up to that year, but on the appointment of Sister Ste. Helene Guthrie as dean, she began to devote herself more exclusively to the growing duties of college president. In 1931, at the expiration of Mother Bridget's term of office, Sister Antonia was also named religious superior of the St. Catherine's community.

Since the beginning of the college, about 3800 students have been enrolled. These students have come from twenty-five States and from Canada, Mexico, Porto Rico, Panama, Peru, Chile, Ireland, France, Spain, Italy, Germany, Czechoslovakia, Austria, Hungary, and China. The college graduating classes have numbered as high as eighty-three annually. Its alumnae in 1935 numbered 935. The graduates of the college have done distinguished work in every walk of life. Many have entered married life and are now beginning to send their daughters to build, in a new generation, the family college tradition. Of the students who have attended St. Catherine's, one hundred eighteen have entered the religious life, ninety-four of whom have become Sisters of St. Joseph, and twenty-four members of twelve other religious orders.

Since its earliest days, St. Catherine's has been signally honored. It has had as chairman of its Board of Trustees such eminent prelates as Archbishop John Ireland, Archbishop Austin Dowling and Archbishop John Gregory Murray, the present incumbent of the St. Paul Archdiocese. Its library school was the recipient, on the occasion of its accreditation, of the personal blessing of His Holiness, Pius XI. The college has been host to such distinguished men as His Excellency, the Most Reverend Pietro Fumasoni-Biondi, D.D., and His Excellency, the Most Reverend Amleto Giovanni Cicognani, apostolic delegates to the United States; His Eminence, the late Bonaventure Cardinal Cerretti of Rome; Monsignor Tisserand, pro-prefect of the Vatican Library, Rome; and a large number of renowned novelists, poets, artists, musicians, educators, executives, and men of public affairs.

Its faculty have been honored by fellowships to foreign and American centers of learning, by appointments to national scholarly societies and educational associations, and by having their studies and writings published by the outstanding periodicals of the country. Its students have won awards in national competitions in literature, creative writing, art and sciences. In a survey of sixty colleges conducted in 1932-33 by the North Central Association, St. Catherine's was placed third in a rank of one to sixty in effectiveness. Its president has

been honored by appointments to the executive and advisory boards of the American Council on Education, The Association of American Universities, and the American Library Association, and has been named by prominent educators throughout the country as one of the outstanding women educators of the United States. And in 1932, in recognition of her years of service and brilliant achievement in the cause of religious education, Mother Antonia received the rare distinction of having awarded to her, by His Holiness, Pius XI, the medal "Pro Ecclesia et Pontifice".

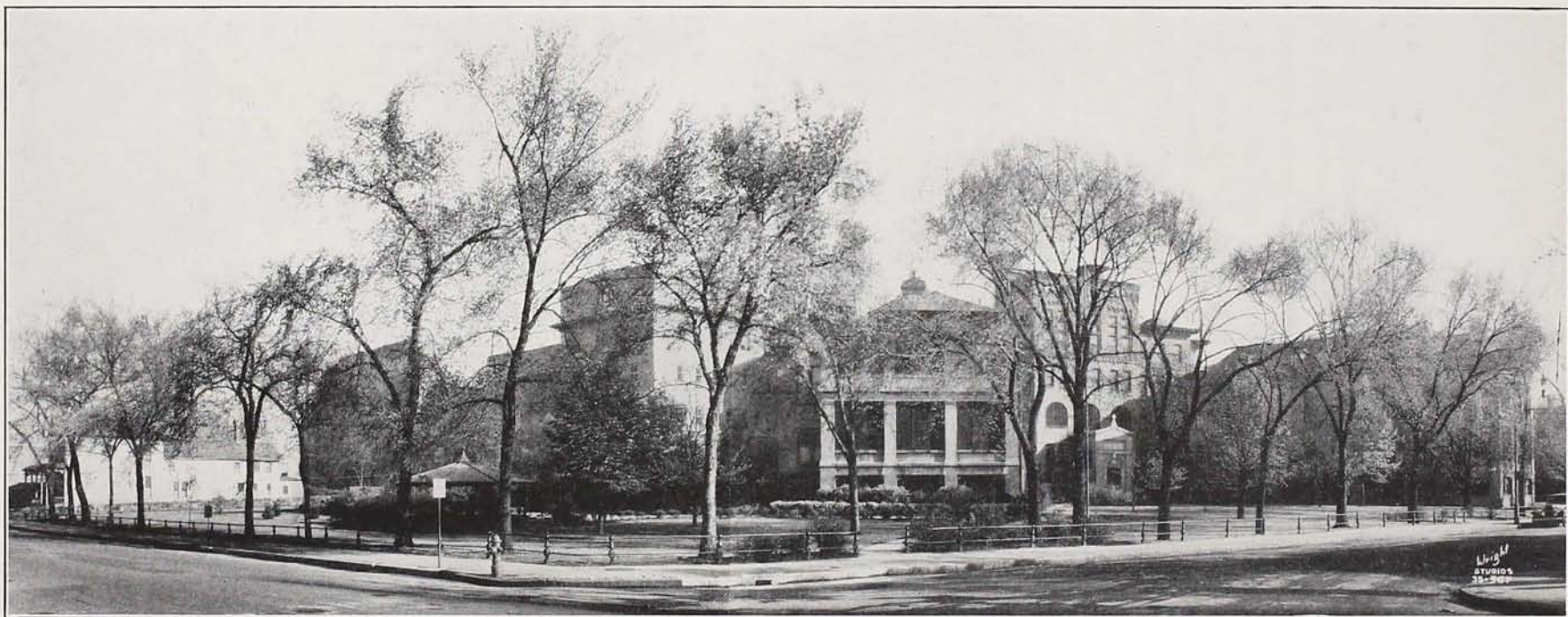
The spiritual influence of the college is not so tangible or measurable. But, as in all events, the spiritual influence is measured only by outward symbols. And it may confidently and not too presumptuously be hoped that the visible successes and recognitions with which the college has met, are the symbols of a rich spiritual fruit. Throughout all its history, the Sisters of St. Joseph who have been privileged to share in the building of St. Catherine's have united in prayer and effort to keep it a "city not built with hands".

ST. JOSEPH'S HOSPITAL

St. Paul, Minnesota.

When, on the third day of November, 1851, four Sisters of St. Joseph—Sister St. John Fournier, Sister Scholastica Velasquez, Sister Philomene Vilaine, Sister Francis Joseph Ivory—arrived in the village of St. Paul, it was the first time the garb of a Catholic sisterhood was seen in Minnesota. They went to their modest home on Bench Street. Mother Celestine Pommerel made her first visit to St. Paul in June, 1852. It was on the occasion of this visit that Bishop Cr  tin first broached the subject of opening a hospital. He was told it would be quite impossible to send Sisters to take charge of it.

On August 18, 1853, Sister Seraphine Coughlin was appointed Superior of the Sisters in St. Paul. The subject of the hospital was again brought up, the Hon. H. M. Rice having in the meantime, donated property for the purpose. Bishop



St. Joseph's Hospital, St. Paul, Minnesota

Crétin made immediate preparations for the erection of the building, the expense of part of which was to be defrayed by money which he had received from his own family in France.

During the summer of 1853, cholera was brought to St. Paul by Mississippi River boatmen. The contagion spread rapidly, and as there was no place in the town where the victims could be cared for, the Sisters of St. Joseph, at the earnest solicitation of the doctors, opened the doors of the "old log church" on Bench Street to the sufferers. There, during the vacation months, patients were received and cared for with whatever comfort was possible. A charge of one dollar a day was the rate established for this care.

The coming of this epidemic tended to expedite the building of the hospital. The scarcity of workmen as well as of material was great, but bishop, priests and students lent a helping hand; and in September, though not entirely finished, the hospital began the career of usefulness which it still continues.

The hospital consisted of the main building of stone, four stories high, and two small brick buildings, one of which was for the resident physician, and the other for a school. In times of epidemics they were used for hospital purposes.

As the city grew, the hospital grew also. In 1878 the west wing was erected. In 1885, the east wing was added. The original stone building constructed in 1853 survived for years and was wrecked in 1893. The main wing of the hospital as it now stands was erected in 1895 on the same site as the original building. Between that time and 1922, when the present north wing was erected, the hospital was enlarged by several additions and by the purchase in 1880 of the German Catholic Orphanage for a Nurses' Home.

The equipment for scientific medicine kept pace with the building program. Laboratories were enlarged, operating rooms remodeled, the latest and best of modern equipment installed. At the present time, there are four general operating rooms, two nose and throat operating rooms, and one cystoscopy room.

In 1885 Sister Bernardine Maher was appointed Superior and she remained in that capacity thirty-six years. She was a capable administrator and during her term of office the hospital experienced its greatest growth and development.

The hospital was incorporated April 16, 1895. During its entire existence it always cooperated in the advancement of medical education. The St. Paul School of Medical Instruction—1871 to 1879—and the St. Paul Medical School—1885 to 1888—were located across the street from the hospital on what is now Ninth Street. St. Joseph's Hospital was used as a teaching institution for the benefit of the students of these colleges. The large amphitheater in the center of the fourth floor of the main wing of the hospital was built to accommodate these students while attending clinics and demonstrations. In serving as a residence for interns, St. Joseph's had been engaged in the teaching field since 1889 when Dr. Arthur Gillette served as its first intern. Dr. Harry J. O'Brien served in 1886 as the second intern. Since that time, one hundred and seventy interns have supplemented their medical school education by serving at the hospital. A nurses' training school was established in 1894. There have been in all, eight hundred and forty-one graduates from this school. Men of outstanding character, well versed in their art and science, have always formed the medical staff of the hospital.

From some of the present day records, it is learned that from January 1, 1922, to January 1, 1932, there were 6,191 babies born in the hospital; 37,750 operations were performed, 203,002 laboratory tests were made and 15,750 patients were X-rayed. Did the first four Sisters visualize any such growth in eighty years?

ST. MARY'S HOSPITAL

Minneapolis, Minnesota.

On the west bank of the historic Mississippi, just at the head of navigation, there is a tract of land so situated that it commands a view up and down the beautiful wooded river valley. This site, known as Murphy's Grove, was a favorite



St. Mary's Hospital, Minneapolis, Minnesota

picnic place of the people of the near-by towns of St. Anthony and Minneapolis. Here the Murphys built a large frame house, considered at that time a very pretentious dwelling. About 1882, some Sisters of Mercy had opened a hospital here, but their lack of practical knowledge of running a hospital, as well as financial difficulties, caused them to give up the project. Bishop Ireland bought the property and requested Mother Seraphine to send Sisters to carry on the work. This she did after receiving a favorable report of it from Mother St. John Ireland and Sister Frances Clare Bardon, sent to investigate it.

In October, 1887, the mission was opened under the name of St. Mary's Hospital. Mother Ignatius Loyola Cox, the first English speaking postulant to be received in the St. Paul Province, was the Superior. With her were Sister Irene Irmena Doherty, Sister Symphrosia, a cousin of Bishop Grace; Sister Leonie and Sister Barbara. These Sisters worked very hard, first in cleaning the building, and getting it ready for patients, and later in caring for the sick.

With the opening of the new building in 1918, Mother Madeleine Lyons became Superintendent. At this time, the staff was reorganized and given the full approval of the American College of Surgeons. Doctor H. B. Sweetser, Sr., as Chief of staff, and Doctor M. L. Lynch as Secretary, and an able Advisory Board did much to give the hospital an enviable position for maintaining its high standard of ethics.

The United States Government at this time availed itself of the facilities of the hospital for placing disabled veterans here for medical care. In 1924, Mother Leo Carroll became Superintendent. During her administration, the Nurses' Home was built. This relieved the crowded residence conditions of both nurses and sisters. The old building, which had been used for a Nurses' Home, was again utilized for hospital purposes.

In 1930 Mother Madeleine Lyons again became superintendent. During the difficult time following the national economic collapse, the hospital was ably guided by Doctor J. E. Hynes as Chief of Staff. An attempt was made at this time to

establish a guild which would help to finance the hospitalization and medical care of the children of the indigent, but due to indifferent support the project had to be abandoned. The hospital itself carried a heavy burden during this period in caring for many who were totally or partially unable to finance their hospitalization. In 1930 the Catholic Hospital Association erected on the hospital grounds a marble monument bearing a bronze tablet. It commemorates the fact that St. Mary's Hospital is the birthplace of the Catholic Hospital Association, having been formed here by Reverend Charles E. Moulinier, S.J., and a group of St. Joseph Sisters.

In 1933 the administration of the hospital was placed in the hands of Mother Enda Smiddy. St. Mary's Hospital was expanded far beyond its humble beginnings. The four large buildings of today replace the little frame dwelling. There are forty Sisters as compared with the four who began the mission. There are ninety-four secular employees in the place of the one orderly of the early days.

The School of Nursing has kept pace with the expansion program of the hospital. It has increased steadily in size and has advanced in scholastic attainment. The Sisters who succeeded Sister Thecla Reid as Superintendent of Nurses were Sisters Blandina Geary, Mildred McCarthy, Kathla Svenson, Salome Barry, St. Ignatius Cox, Aquinas Armetage, and Carita Bowers. At the present, under the direction of Sister Olive Forestner, the school enjoys affiliation with the University of Minnesota and with the College of St. Catherine. A five-year course is offered leading to Bachelor of Science degree.

Many Sisters have labored lovingly and long in the wards and on the floors of St. Mary's Hospital; the names are too numerous to be given here, but they will live long in the memory of the people of Minneapolis. Their names are identified with service and help generously given at St. Mary's, and will long be remembered for their solicitous care and kindly interest in the welfare of their patients. Their zeal, their interest, their labor have made St. Mary's Hospital possible.

ST. MICHAEL'S HOSPITAL

Grand Forks, North Dakota.

At the petition of the doctors and citizens of the city of Grand Forks, St. Michael's Hospital was founded in 1908. For a choice of site, and for funds necessary to finance the project, credit is due in large measure to the Commercial Club of Grand Forks; to the physicians and surgeons of the city, and to the generosity of the citizens. St. Michael's stands on spacious grounds overlooking the Red River of the North and



St. Michael's Hospital, Grand Forks, North Dakota

commands a view of the picturesque Red River Valley. The hospital was opened under the direction of Mother Leocadia Hayes, with a staff of seven nursing Sisters: Sister Bertilla O'Brien, Eunice Kelly, Majella Fitzgerald, Christine McNeill, Mary Louis Mathews, Corinne Carter, and Anita O'Connor. The Hospital was dedicated in December, 1907, by the Right Reverend John Shanley, Bishop of Fargo. His kind interest and wise direction contributed much to the development of the institution. For many years, the hospital enjoyed the enthusiastic encouragement of the late Bishop of Fargo, the Right Reverend James O'Reilly, D.D. Since the date of the opening, 1907, thirty-four thousand, two hundred eighty-one patients have been treated at the Hospital. Seventy patients can be

comfortably accommodated. Almost all the patients are cared for in private rooms. There are four four-bed wards also for the accommodation of patients. The rooms are spacious, homelike, and comfortably furnished. Many of the rooms have private baths. Utility rooms and operating rooms are of tile, while hard maple is used throughout the remainder of the building. The woodwork is of quarter-sawed oak. In the hospital are installed an Otis elevator and a dumb-waiter.

On the first floor, at the right of the main entrance, is the reception room; at the left is the general office which communicates with the superintendent's office and the record room, containing all the equipment necessary for a careful history of cases. There are also eight rooms for patients, and a doctor's coat room. Near the coat room is an "In and Out" register. Each floor has a diet-kitchen, a linen room, supply cupboards, general bath and utility room. The surgical department is on the third floor. There is a consultation room also, two unusually large operating rooms, a sterilizing room, and a supply room. These rooms are provided with white tile floor and finished in white enamel. The main operating room has a wainscot of marble and a balcony where visiting physicians and students of the University of North Dakota, School of Medicine, have an excellent opportunity to observe surgical procedure. Both rooms are equipped to exclude daylight when artificial light is preferable. Operating rooms are equipped with the most modern apparatus for operations and the administration of anaesthesia. A well-lighted and well-ventilated maternity room is on the third floor, complete in equipment and containing everything necessary for any emergency.

The ground floor compares favorably in every way with the floors above it. On this floor are the general laboratory, the X-ray department and the dispensary. The X-ray department is in charge of Dr. H. C. Woutat, Roentgenal-Pathologist of the University of North Dakota. For the benefit of the poor, the "Children's Clinic" was formed in November, 1919. Since that time about one thousand children have been treated. Of this number one-third were operation cases. Several of our eminent physicians and surgeons contribute their time to

this laudable work. Clinics are held on Saturdays when Public Health Nurses or parents may bring in for treatment children who require medical care. To meet the requirements of the American College of Surgeons and of the Catholic Hospital Association, the Staff was organized in September, 1919. At that time the record system suggested by the American College of Surgeons was adopted and all the requirements fulfilled. After the inspection by the American College of Surgeons in August, 1922, a "Class A" rating was granted.

The Training School, established in 1908, is accredited by the North Dakota State Board of Examiners of Nurses. The State Board makes an annual inspection. The course offered meets the requirements as laid down in the curriculum of the National League of Nursing Education. The nurses have a decided advantage in individual development and in personal guidance and training from the men and women with whom they study—an advantage not enjoyed in larger institutions. A medal and diploma are awarded upon the successful completion of the course. All graduates take State Board examinations and become Registered Nurses. In 1913 was erected a Nurses' Home, a beautiful structure of brick and stone, similar in appearance to the main building, and connected with it by corridors.

ST. JOHN'S HOSPITAL

Fargo, North Dakota.

St. John's Hospital is situated in Island Park, the most beautiful portion of the city of Fargo. Its grounds comprise about twelve acres of well-kept grove and in its center stand the hospital buildings.

Westward from the hospital grounds, and forming as it were, an extension of the property, lies the vast city park of Fargo, while to the east and north, separated by the narrow Red River, stretches out the park of the city of Moorhead.

The city street railway of Fargo and Moorhead passes within one block of the hospital doors, and the institution, while



St. John's Hospital, Fargo, North Dakota

far removed from the noise of the city, is within easy reach of the hotels and depots.

The hospital opened its doors to the public on April 17, 1900. Mother Madeline Lyons and five trained sister nurses, came to take charge. In the beginning the hospital had a total accommodation of twenty-five patients, six private rooms and two wards, also the necessary rooms for surgeons, nurses, and attendants. In its day, it was viewed as one of the most modern and complete institutions in the northwest. This hospital, however, was soon found inadequate to meet the demands of its ever-increasing number of patients and in 1904 the middle wing was built at the expense of \$100,000.00. The nursing staff of sisters was then increased from five to fifteen and a number of trained lay nurses were added. In 1916 the present modern nurses' home was completed. A class of fifty student nurses was then maintained to meet the service requirements of the new building. The third and last wing of the hospital was completed in 1926, at a cost of about \$400,000.00. The formal opening took place May 12. Most Rev. James O'Reilly performed the ceremony of blessing the hospital.

Physicians and surgeons in Fargo number fifty-nine, representing fourteen branches of the practice of medicine. There are also three clinics. Equipment in the hospital is of the best, including X-ray, ultra-violet ray, radium facilities and electrocardiograph machines. All types of laboratory work are handled by experts employed by the hospital and the city health department. Seventy-five thousand sick and injured have been cared for from the time of the opening of the hospital up to the present date.

TRINITY HOSPITAL

Jamestown, North Dakota.

Trinity Hospital as it stands today is the culmination of efforts on the part of the Sisters of St. Joseph extending over a period of eighteen years. The Sisters took over the hospital,



Trinity Hospital, Jamestown, North Dakota

which was then known as Parkview, at the request of local doctors. Mother Leo Carroll was the first Superior to have charge of Trinity. Mother Leo, Sisters Florentia Downs and Petronilla Welter arrived in Jamestown from St. Paul, October 13, 1917.

The new wing of five stories was opened October 5, 1925. Mother Salome Barry, now Superior of St. Joseph's Hospital, St. Paul, was then in charge. The building is 42x115 feet and five stories high. The office work of the hospital occupies a suite on the main floor. There is a PBX switchboard with twenty stations connecting with all parts. The equipment throughout, domestic and hospital, is of the most modern, and nothing has been overlooked that would add to the comfort and convenience of patients, doctors or nurses.

Trinity Hospital School of Nursing was established in 1914 and had graduated three when our Sisters took over the Hospital in 1917 with ten students. Sister Laurentine Carroll was the first Superintendent of Nurses and was followed by Sister Loretta Vasey, who opened an adjoining dwelling for a Nurses' home. After the new hospital was completed, living quarters were given the nurses in the hospital building. The School is accredited under the State Board of Nurses of North Dakota. To date there have been one hundred and twelve graduates, registered nurses, who are filling varied positions in many parts of the United States in private duty, public health and institutional fields. The present enrollment is thirty-four. There have been two religious vocations. The Sodality of the Blessed Virgin was organized in 1932. The Chaplain, Father McGee, meets the students once a week for religious instructions.

Within the last year a central tray service was established. During 1934 Trinity Hospital cared for a total of 1833 patients, and during this period there were 157 births. The total days treatment for the year was 19,196.

ST. PAUL PAROCHIAL SCHOOLS

1851	Cathedral School, St. Paul, Minnesota.	
	Present Cathedral School	1914
1853	St. Anthony's School, St. Paul, Minnesota.	
1913	Basilica of St. Mary's School, Minneapolis, Minn.	
	Outgrowth of Old Immaculate Conception School	1866
1869	St. Mary's School, St. Paul, Minnesota.	
	New School	1922
1871	St. Michael's School, Stillwater, Minn.	
1871	St. Louis School, St. Paul, Minn.	
1872	Guardian Angels School, Hastings, Minn.	
1885	St. Patrick's School, St. Paul, Minn.	
1885	St. Mary's School, Graceville, Minn.	
1886	St. Mary's School, Waverly, Minn.	
1888	St. Michael's School, St. Paul, Minn.	
1890	St. John's Academy, Jamestown, N. D.	
1892	St. John's School, St. Paul, Minn.	
1894	St. Ann's School, Anoka, Minn.	
1897	St. Mary's School, Bird Island, Minn.	
1897	Ascension School, Minneapolis, Minn.	
1900	St. Joseph's School, Marshall, Minn.	
1902	St. Agnes School, Ghent, Minn.	
1902	St. Anne's School, LeSueur, Minn.	
1902	St. Vincent's School, St. Paul, Minn.	
1904	St. Luke's School, St. Paul, Minn.	
1906	Notre Dame de Lourdes School, Minneapolis, Minn.	
1910	St. Mary's School, Morris, Minn.	
1913	St. James School, St. Paul, Minn.	
1913	St. Mark's School, St. Paul, Minn.	
1914	St. Mary's School, Le Center, Minn.	
1914	St. Aloysius School, Olivia, Minn.	
1914	St. Mary's School, White Bear, Minn.	
1915	St. Stephen's School, Minneapolis, Minn.	
1916	St. Michael's School, Jamestown, North Dakota.	
1916	Blessed Sacrament School, St. Paul, Minn.	

- 1922 St. Lawrence School, Minneapolis, Minn.
- 1922 St. Columba's School, St. Paul, Minn.
- 1923 Nativity School, St. Paul, Minn.
- 1923 St. Joseph's School, Hopkins, Minn.
- 1923 Holy Name School, Minneapolis, Minn.
- 1924 St. Cecelia School, St. Paul, Minn.
- 1925 St. Thomas School, Minneapolis, Minn.
- 1926 St. Helena's School, Minneapolis, Minn.
- 1929 St. Mary's School, Grand Forks, N. Dak.
- 1933 St. Mary's School, Lemmon, So. Dakota.

PROVINCE OF TROY, N. Y.

IN THE

DIOCESES OF

ALBANY

SYRACUSE

ST. JOSEPH'S SEMINARY

Troy, New York

In April, 1861, Reverend Joseph Loyzance of the Society of Jesus, requested of Mother St. John, teachers for St. Joseph's parish school in Troy. In September, 1861, the school was organized and the Sisters took up their residence in a two-story brick house nearby. This house was selected for the novitiate and provincial house of the eastern province, and Mother Agatha Guthrie was appointed Provincial Superior. In 1864, the novitiate was moved to a new site on Jackson Street, and a new provincial house erected by Mother Assisium Shockley, successor to Mother Agatha. The Novitiate increased in numbers with the growth of the province, which in 1875 numbered one hundred seven Sisters, having in their care four thousand eight hundred and eleven pupils. Mother Gonzaga Grand succeeded Mother Assisium as provincial in 1869, and was in turn succeeded by Mother Teresa Louise Crowley, Mother Mary James Mernagh, Mother Mary John Carey, and Mother Odilia Bogan, Mother Irene Tyrell, Mother Margaret Mary Collins, Mother M. Thomas Scanlon, Mother John Joseph Duffy, Mother Rosina Quillinane. Under Mother Odilia's regime the number of Sisters increased to three hundred and sixty, with twelve thousand six hundred and fifteen children in the schools. Fifty-eight Sisters were located at the Provincial House in 1907, and in the Novitiate were forty novices and twelve postulants. The community had outgrown the old St. Joseph's Convent and a new Novitiate was felt to be an imperative need.

The old ecclesiastical Seminary, the property of the Archdiocese of New York, was vacant, and Mother Odilia saw its possibilities as a future home for her novices. Built in 1856 as a Methodist College, under the name of Troy University, it was secured in 1862 by Archbishop Hughes as a seminary for the New York province; and as such under the patronage of St. Joseph, it continued until the removal of the seminarians to Dunwoodie in 1896, after which it passed through many hands. Mother Odilia secured the property in 1908, and four years were spent in repairing the building, which was blessed



St. Joseph's Seminary, Troy, New York

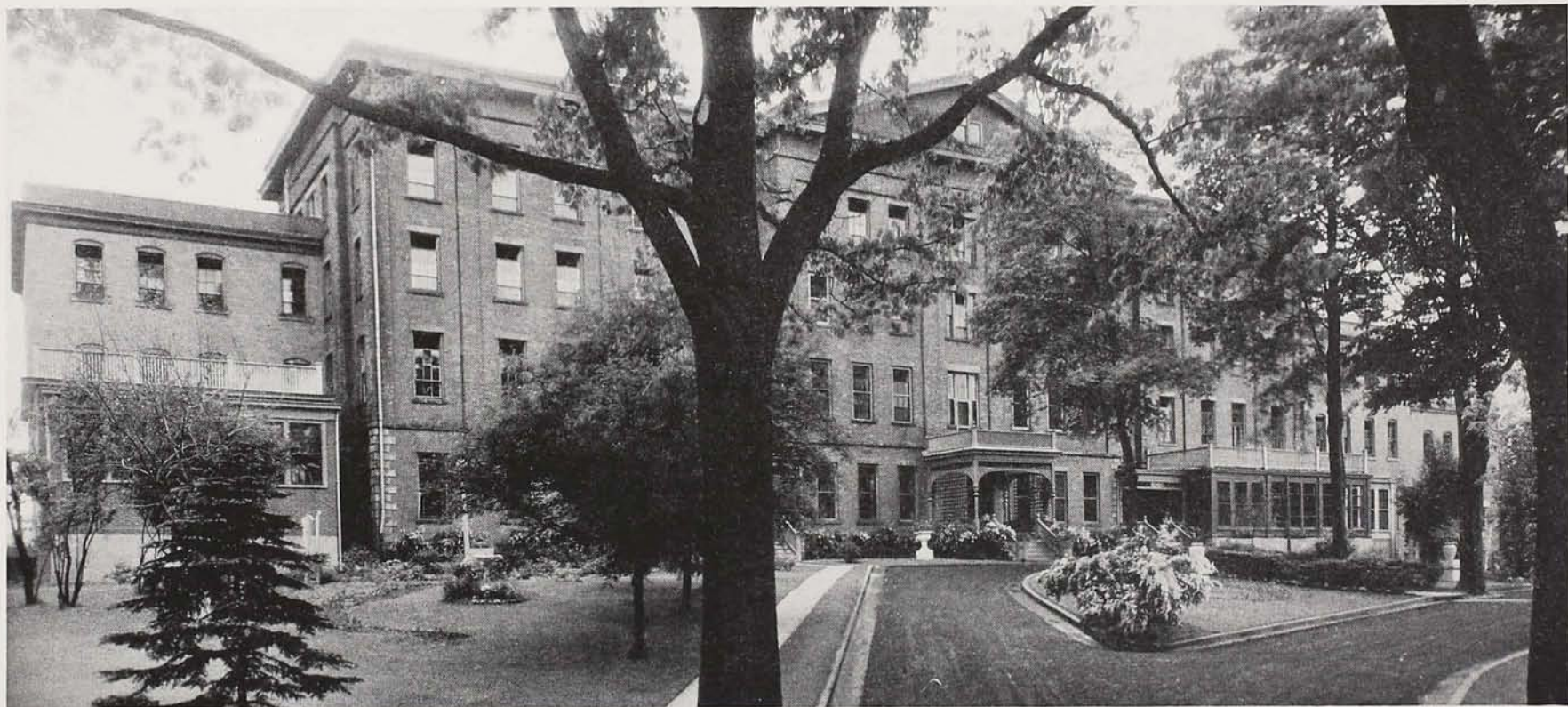
by Cardinal Farley on December 11, 1912. It has since retained the name—St. Joseph's Seminary. For over twenty years it has been a home for the Sisters and novices of the Troy Province. Many changes have taken place, greatest among them being the erection of the new chapel. This chapel is a loving tribute to our Eucharistic King and also to the spirit of progress of our Sisters. It is veritably a gem of architectural beauty. Ground was broken for this new chapel September 30, 1931, and the cornerstone was laid by the Right Reverend Joseph A. Delaney, November 9, 1932. His Excellency, the Most Reverend Edmund F. Gibbons dedicated the building March 19, 1933. The chapel is one hundred eighty-nine feet long. With the portico adjoining on the west side, it is two hundred eighty-seven feet long; the width is ninety feet. Five entrances break the lines of the walls and afford ample space for exits during conferences and retreats, besides being a safeguard against accident. The general decoration of the chapel is in blue and gold leaf with tones of brown and red.

The Seminary has always been inspiring as a building to the people of Troy. Rising majestically from its vantage point on the hill, St. Joseph's Seminary is picturesque, commanding, splendid in its solemnity and significance. It catches the first rays of the morning's dawn and bids a last farewell to the sun as it dips behind the hills to the west. Inspiration is there alike for traveler and sojourner. The towers of Troy, as the spires of the Seminary are called, are silent messengers of love, hope and charity.

ST. MARY'S HOME

Binghamton, New York.

A little house on Leroy Street near Oak was the humble beginning of St. Mary's Home, Binghamton. The Sisters of St. Joseph undertook the care of orphans in the "Parlor City" at the request of the Reverend James F. Hourigan, pastor of St. Patrick's church, who, in the performance of his priestly duties, met many homeless children.



St. Mary's Home, Binghamton, New York

This noble work, begun in 1878, was at first under the direction of Mother Stanislaus Saul, who was replaced by Mother Mary Joseph Kennedy. Meanwhile, the orphans had been transferred from the house on Leroy Street to a larger building on Prospect Street, which they occupied only two years. Then, in 1881, Father Hourigan, with the consent and approval of the trustees of St. Patrick's Church, purchased the Susquehanna Seminary building and about ten acres of land surrounding it for the sum of \$23,000. When Mother M. Bernard Walsh assumed charge of the Home in 1883, she faced a serious financial problem in addition to all the other heavy responsibilities of her position. At the time of its purchase the building had been remodeled and many necessary repairs made, which expense, added to the cost of the Home, gave a debt of \$60,000. To this amount, terrifying enough in those days, had to be added the money expended on much-needed improvements which had not been undertaken when the building was remodeled. Mother Bernard had the gigantic task of raising funds to liquidate this debt.

Heroically the Sisters labored to help her. Not content with giving their personal service to the orphans, they went through Binghamton and even into the rural districts surrounding the city, begging money, food, and clothing for their charges.

The Right Reverend Monsignor John Walsh, pastor of St. Peter's church at Troy and Mother Bernard's brother, donated the proceeds of many of his illustrated lectures to the Home. A highly cultured priest, possessed of brilliant scholarly attainments, he had traveled extensively and had the gift of describing in vivid language the many fascinating places he had visited. Because he utilized this gift most generously for the lasting benefit of St. Mary's Home, his name merits an honored place in the annals of this institution.

The city of Binghamton also gave financial aid to the Sisters, since it paid the board of trustees of the Home a sum of one dollar and a half per week for the maintenance of each child. This amount was gradually increased until the rate of a dollar a day per child was reached.

In the beginning the Home was administered by the board of trustees, who received all the money coming in and paid all bills. Mother Bernard eventually took over this work, a change effected largely through the instrumentality of the Right Reverend Patrick Ludden, D.D., Bishop of Syracuse.

After twenty-three years of devoted labor in St. Mary's Home, Mother Bernard died, having shown herself during that time an able administrator, a true religious and most of all, a loving mother to both the orphans and the Sisters under her care.

Mother Pauline Bannon, Mother Bernard's successor, had, one might say, a baptism by fire; for she had hardly taken up the burden of her new duties on August 15, 1913, when a fire broke out in the Home, causing damages which necessitated repairs and rebuilding at an expense of \$45,000.

Under the incumbency of Mother Pauline and her successors, Mother Mary James McFerran, Mother M. Edmund Corbett and the present superior of St. Mary's Home, Mother M. Clarence Dippold, the institution has become one of the foremost charitable institutions in the southern part of New York State.

On several occasions, State inspectors have highly commended the Home for its cozy, homelike atmosphere, the healthful living conditions provided for its inmates, and the splendid educational opportunities it offers them. The boys and girls of St. Mary's Home have many advantages. After completing their elementary education in the Home under the supervision of officials of the Binghamton public school system, they attend St. Patrick's High School, where they may pursue classical or commercial courses. Domestic science for the girls; woodwork, painting and cabinet making for the boys; scoutcraft, vocal and instrumental music, dramatics, first aid courses; these are a few of the extra-curricular activities provided to make life richer and more complete for these youngsters.

Almost three thousand children have been sheltered, cared for and educated in St. Mary's Home since its opening in 1878.

Many of its sons and daughters occupy prominent places in the religious, business and civic life of today. The Sisters have endeavored to keep in touch with the boys and girls who have gone out from St. Mary's, maintaining a maternal interest in their affairs and aiding them materially and spiritually when necessary.

The present registration of the Home is small—one hundred ninety-three. This decreased enrollment is due to the fact that the city welfare department has begun to place children in private families rather than in institutions. Then, too, parents who are on relief are compelled to take their children from the Home and care for them out of funds provided by the city.

HOLY FAMILY CONVENT

Glenmore, New York.

The first farm owned by the Sisters at Glenmore, on the banks of the Hudson near Troy, consisted of about twenty-five acres. It was located to the north of the present site of Glenmore and was adjacent to the Vanderheyden and Van Every estates. There was one small frame building on the premises occupied by the Kennedy family, who acted as its caretakers.

The pioneer Sisters went there in the summer to study, and in their free time to enjoy walks through the Gale estate. It was but natural that this beauty spot attracted them, and, needless to say, they often offered a secret prayer that the estate might be some day the property of the Sisters of St. Joseph.

Hearing that the Sisters desired to purchase the place, Mr. Gale, a philanthropic man at heart, sold it to them about 1890 at a price far less than its intrinsic worth. In addition he left the Sisters many of the household furnishings and many horses and carriages. The estate was known as Loretto, Glenmore.

A band of novices was sent out in the spring of 1890 to get the house ready for occupancy, and each summer thereafter was spent by them at Glenmore. This was a treat for the



Holy Family Convent, Glenmore, New York

novices and postulants, who each summer might be seen trudging over the hills with their effects rolled in aprons.

At the close of school the novices and postulants joyfully made ready for this annual trip, so familiar to the residents of Troy. Mother Assumption, the Novice Mistress, and Sister Annunciation were in charge. The first year all slept on husk or straw mattresses spread on the floor.

In 1891 Mother Walburga took charge. A lover of nature, she delighted in taking care of the flowers and of the farm and ably fulfilled her duties for over twenty years.

When at the request of Bishop Burke, the Jesuits, and the city officials, the Sisters in 1892 decided to open a foundling asylum, it was at first located at Glenmore. In the same year the Orphans' Home in Troy was destroyed by fire and Glenmore was opened to the orphans. Sixty boys were lodged in the small house on the grounds, and the girls and babies were cared for in the convent proper. Sisters and orphans left for their new home in Troy on January 21, 1898.

The early Sisters at Loretto Convent had no resident chaplain. They attended Mass in St. Michael's Church, South Troy, cheerfully trudging over the hills in the early hours of the morning. In June, 1898, the Reverend Patrick McLaughlin was appointed to care for St. Joseph's Infants' Home and Glenmore. He resided at St. Michael's parish house, and in addition to caring for the Sisters, helped Father Flood with the parish work.

In 1912, Mother Austin Dever assumed charge of Loretto Convent. Like her predecessor, she took a deep interest in the property and did all in her power to care for and comfort the delicate Sisters who from time to time went to Glenmore in an effort to "build up" and regain lost health.

A powerhouse was installed on the bank of a creek flowing through the property, and water was pumped through this medium to the house. In addition there was a plant for furnishing electric power for the convent proper.

The third superior, Mother Euphrasia (1918-1924) and the fourth, Mother Susanna (1924-1927) continued the policies of

the first two superiors and did what they could to further the spiritual and material comfort of the ill and aged. Mother Charitas assumed charge in 1927, and remained at her post until 1929, when it was deemed wise, pending necessary improvements and renovations, to close the house. The farm at this time consisting of about one hundred eighty acres and one small building known as the children's house—so called because children from the boarding school in Troy, in St. Joseph's Convent, spent part of the summer there—were leased to a Mr. Temple; the Sisters moved to the Seminary.

In 1933, after extensive construction work, the convent reopened under the name of the Holy Family Convent, with Mother St. Bridget as superior. The house has all the advantages of city conveniences: electricity, telephone, city water, steam heat, etc. The air is fresh and pure. Sleeping porches have been added, a wing erected for a convenient modern kitchen, and the chapel enlarged and beautified. The hand-carved altars, the pipe organ, and the pews of the old chapel at the Seminary, were moved to the new chapel the first year. Mass is celebrated daily by a Franciscan Father from St. Anthony's Monastery, Rensselaer, and retreats have been held there for the last two summers. Outdoor stations and an imposing shrine to St. Joseph have been erected on the grounds.

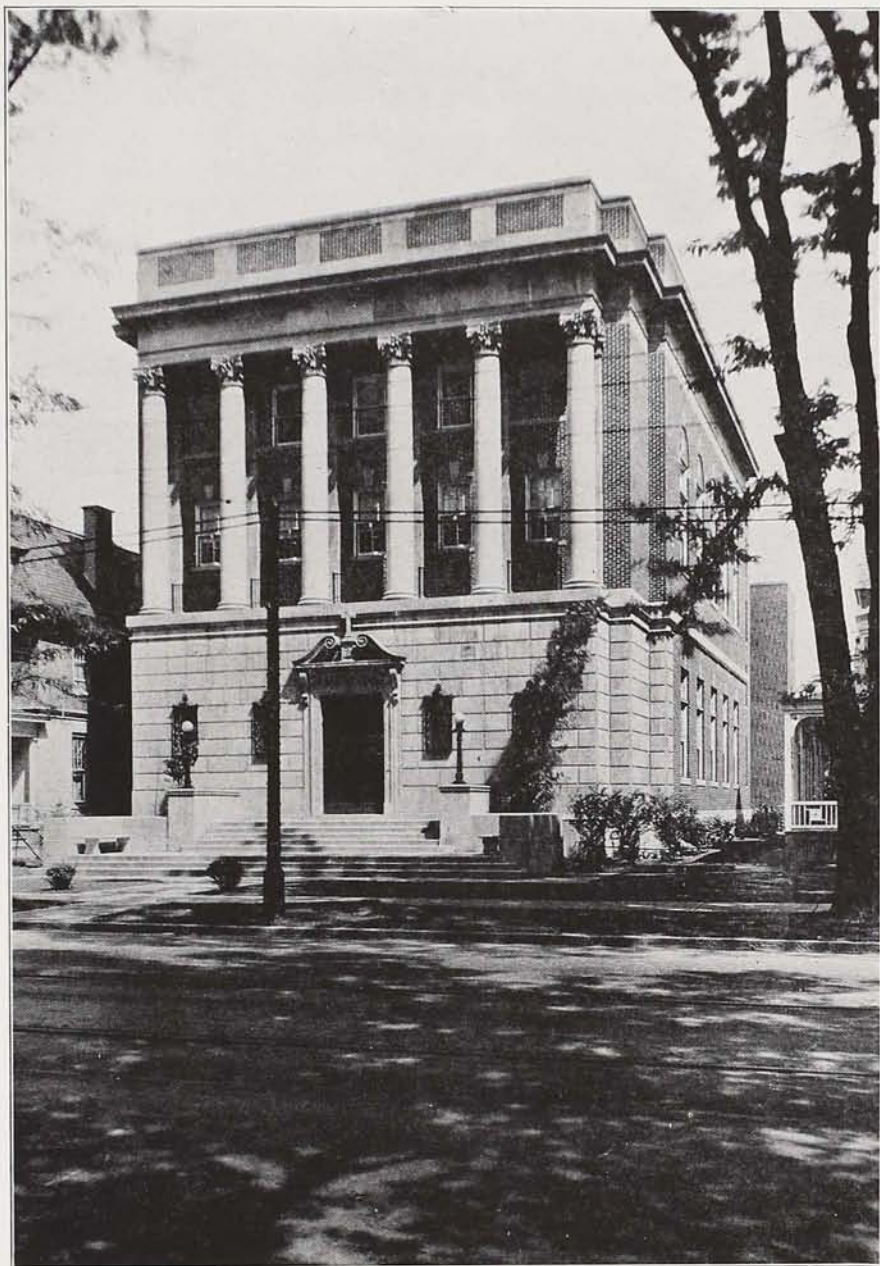
Holy Family Convent, Glenmore, offers the Sisters rest and comfort for the body, and at the same time cares for the needs of the soul.

COLLEGE OF SAINT ROSE

Albany, New York.

The establishment of the College of Saint Rose was made in response to a widespread and urgent wish of the Catholic clergy and laity. The time was ripe for such an institution and almost "over-night" was this foundation made.

With the permission of our Most Reverend Bishop, Edmund F. Gibbons, D.D., of our Reverend Mother Agnes Rossiter, Superior General of our Congregation and of our



St. Joseph's Hall—College of St. Rose, Albany, New York

Provincial Superior, Mother Mary Margaret Collins, the great work was begun. The active part of the organization was undertaken by Sister M. Blanche Rooney. Encouraged by the personal interest and enthusiasm of the Right Reverend Monsignor J. A. Delaney, L.L.D., Vicar-General of the diocese, Sister Blanche went forward courageously and overcame seemingly insurmountable obstacles in order to lay the foundation of the infant college. Two of the staunchest supporters of the new undertaking were Mother Clara Cohane, at that time the Assistant Provincial, and Sister M. Annunciation O'Brien.

On March 4, 1920, the Keeler estate, 979 Madison Avenue, Albany, was purchased and remodeled to serve as the first building of the College of St. Rose, its patron being the first American saint, St. Rose of Lima. On August thirtieth of the same year, under ideal weather conditions, the Most Reverend Edmund F. Gibbons, Bishop of Albany, assisted by the Right Reverend Monsignor Joseph A. Delaney, the Vicar-General of the Diocese, and by the Reverend Benedict Gillon, Ph.D., Secretary to the Bishop, formally blessed the College.

The following month, nineteen students began their course of study at the College. The members of the first faculty were the Reverend Vincent G. O'Brien, S.T.D., Ph.D., Professor of Philosophy; the Reverend John T. Slattery, Ph.D., Professor of Apologetics and Scripture; Professor Balbino R. Flores, B.S., Professor of Spanish; Miss Helen B. Carey, M.E., Professor of Expression and Physical Training. The other courses were taught by the following Sisters: Sister Rose of Lima Dolan, Latin; Sister John Joseph Moran, French and English; Sister Rita Agnes Casey, Music; Sister M. Rosina Quillinan, dean and superior, was instructor in Mathematics and Chemistry. Other members of the household were Sister Anysia and Sister Ermelita, who died soon after coming to the college, and was succeeded on November first by Sister Hildegarde.

As the second school term approached, the necessity of providing for additional students led to the purchase of the Hagaman property at 971 Madison Avenue adjoining the original property. Monsignor Joseph A. Delaney blessed the

new building, placing it under the patronage of St. Edmund, the patron saint of the Bishop of the diocese. The registration was increased at that time by the addition of twenty-one new students.

In September, 1922, preparations were started for the reception of the third college class, consisting of sixteen students. Every inch of space in the buildings, however, was occupied, and the result was that a third house had to be purchased. This time the property was extended to include a portion of Western Avenue. The new college building is now known as St. Cecilia's Hall.

Meanwhile, plans were being made for a new and up-to-date college building. On November 2, 1922, ground directly west of the Keeler house was broken and the construction of the first wing of the future College of Saint Rose was begun. The splendid structure has accommodated the rapidly increasing number of students for several years.

From 1922 to 1929, the problem of housing increasing numbers of college students was an annual one, and during this time, several choice pieces of property adjoining the original site, each with a commodious residence, were secured, and pressed into service as college "halls". The first of these, 26 446 Western Avenue, was donated on Christmas Eve, 1922, by Mrs. James E. Farrell, and blessed under the name of St. Margaret's Hall. The others are: St. Therese's, St. Agnes', Marion Hall and Aquinas Hall.

The College has received the approval of the State Department of Education after a yearly inspection by one of its representatives. The State Department also grants to students who have completed requirements in Education, a teacher's professional provisional certificate which enables them to teach in any high school.

At the meeting of the Commission on Institutions of Higher Education of the Middle States and Maryland, held in Philadelphia, on November 22, 1928, the College of Saint Rose

was placed on the approved list. The acceptance of the College by this Commission is a source of great satisfaction and is, moreover, a tribute to the excellence of the work done in the infant college. The privileges accorded colleges on this list are many. Any graduate may without question enter a University to pursue courses leading to a higher degree.

Notwithstanding the number of buildings which the College had secured, proper laboratories were still lacking. To facilitate the work of teacher and student, it was deemed necessary to provide suitable laboratories, more classrooms and more office space. Accordingly, in the fall of 1931, ground was broken for a spacious modern building; in September, 1932, the Science Hall opened its doors to its first class and in the spring of 1933, this imposing edifice was blessed by the Most Reverend Edmund F. Gibbons, D.D., and placed under the protection of St. Albertus Magnus, patron of science.

St. Rose, in its sixteenth year, has a registration of two hundred and fifty students who are preparing to receive the degrees of Bachelor of Arts, Bachelor of Science, and Bachelor of Music.

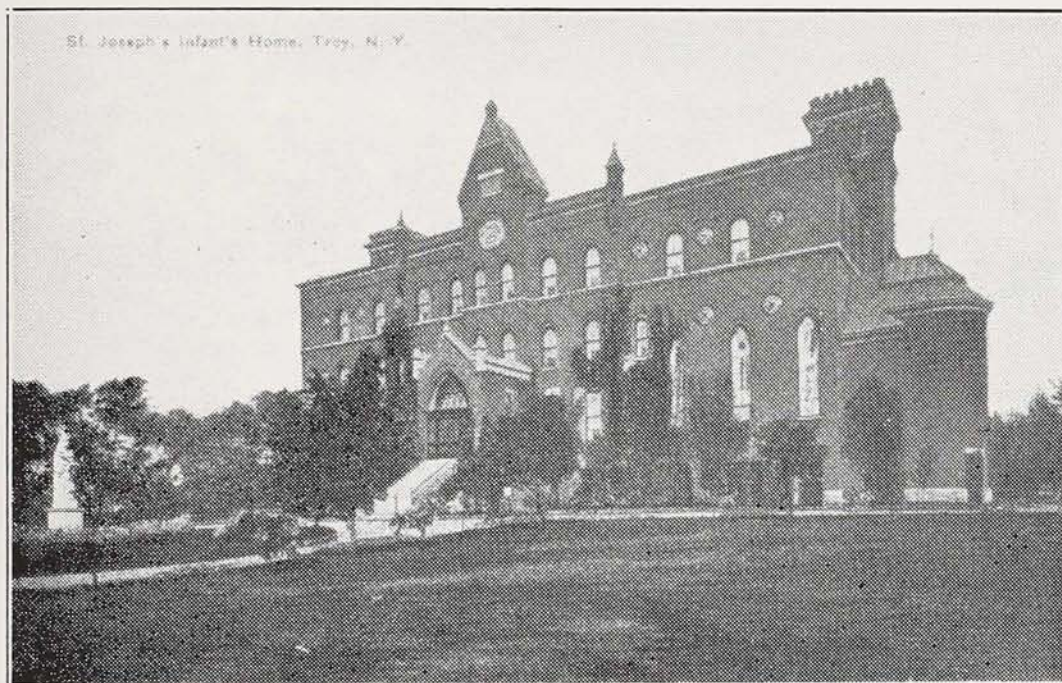
ST. JOSEPH'S INFANT HOME

Troy, New York.

For several years previous to the opening of St. Joseph's Home, a truly Catholic woman named Mrs. O'Toole had cared for orphan babies and foundlings in a small house on Third Street, just above Jackson. Finding the work growing beyond the limits where one individual could possibly care for it, she appealed to the Jesuits for aid. They procured the Sisters of Charity, who took over the work in the same house where Mrs. O'Toole had so bravely begun her project. The daughters of St. Vincent de Paul withdrew from the field after a period of three or four years; again, the Jesuits sought aid, this time from Mother Mary John Carey and her community.

It is strange, but true, that the city of Troy with its wealth of charitable institutions, wherein the orphan, the aged, the infirm, and the erring find refuge, had not until 1893 made any provision for the poor, helpless infant—the unloved, uncared-for foundling. At about the same time that the Jesuits appealed for help, the official in charge of the city poor, seeing the necessity of such a shelter, also requested aid in the matter from the Sisters of St. Joseph.

With the earnest solicitude of religious, and with mothers' hearts for the little ones, the Sisters responded promptly to the call and on the 26th of June, 1893, in a little, unpretentious



St. Joseph's Infant Home, Troy, New York

house on the Hart farm (Glenmore), the doors of St. Joseph's Infants' Home opened to admit and welcome the friendless and homeless babe. Sister Mary Alice Sheehan and Sister Victorine Guilfoil with five little ones formed the nucleus of the institution.

In September of that year Sister Augusta McNamara was sent to take charge of the little family, and in April, 1894, Sister Anselm and Sister Emerentia were added to the staff. At that time there were in the Home twenty-three children.

In 1895, with the assistance of interested friends, the community secured possession of the Winslow estate, crowning a hill overlooking the lower section of the city. The building, badly in need of repairs, at once claimed the attention of the Sisters, who expended time, labor, and money in making comfortable the babies' new shelter. When all was completed, July, 1895, the little ones were moved from the country to the home which it was hoped would be enjoyed for years to come. But God Who "moves in a mysterious way His wonders to perform", had willed it otherwise; and just five months later, when old mother earth wore her mantle of snow and chill winds sang their weird melodies, fire destroyed the building December 13, 1895. Great was the sorrow felt throughout the city, and the sympathy extended was most sincere. Due to the energetic work of the Sisters and firemen, all escaped without injury, and the little family returned to Glenmore.

Saddened, yet brave, the daughters of St. Joseph commenced anew their heroic work; and thanks to the aid so generously given by the people of Troy, the Sisters were enabled to build the present substantial Home. Mother John personally supervised the erection of the structure, and nothing was overlooked that would be conducive to the health and comfort of the children.

The institution was placed under the State Board of Charities with the agreement that the boys and girls to the age of ten years would be received; the former to be then transferred to the Hillside School, Troy; the latter, to St. Vincent's.

In January, 1898, the children took up their residence in their new home under the motherly guidance of Sister Augusta McNamara, who was followed by Mother Rose Dee. The latter governed the rapidly increasing family for two years. The

work was next assumed by Mother Pauline Bannon, who remained for five years.

During the administration of Mother Thomas Scanlon, the next superior, St. Joseph's Maternity was erected.

Mother Thomas spent fifteen years at the home and was replaced by Mother Mary Joseph, who remained only one year. Mother John Joseph next took charge. It was at this time that it was found impossible for patients to be conveniently transported in an emergency to the hospital during the winter weather. Due to the steepness of the hill, automobiles frequently had to be abandoned at the foot and patients carried up in blankets. The Maternity work being transferred to the new hospital on Fourth Street, the entire plant at the Home was given over to the use of the infants, and a Training Class for Baby Nurses established.

Mother Pauline Bannon returned to the Home in September, 1923, and immediately undertook extensive additions and repairs. She erected a new boiler house, a reception room, quarantine department and a three-story addition containing a refectory for boys and girls. The upper floors of the addition contained dormitories for the larger girls and small children.

Mother Serena Wynne was the eighth superior of the Home. She erected a new wing on the north side of the original building to provide adequate toilet facilities, lavatories and showers for both boys and girls. A new roof garden was opened for the infants and small children, making it possible for this group to live in the open air whenever the weather permits. Mother Serena's useful and active life was brought to a sudden close on December 23, 1933, to the great grief of the little ones, who mourned her as a mother. Her work was taken over by Mother M. Edmund Corbett, formerly of St. Mary's Home, Binghamton.

During a span of forty-two years, 6137 children have been cared for at the Home, and of this number 2072 were baptized, thus saving numerous little souls for the Garden of the Lord.

ST. JOSEPH'S MATERNITY HOSPITAL

Troy, New York.

The original St. Joseph's Maternity Hospital was erected by Mother M. Odilia Bogan at the urgent request of the Bishop of Albany, Most Reverend T. M. A. Burke. The hospital—modern and up-to-date in every respect—opened to admit patients in 1908. As a wing of St. Joseph's Home, it was in perfect architectural harmony with it, and seemed destined to serve the people of Troy for many years. This, however, was not the case; as the years passed, many unfortunate incidents occurred. Patients being unable in icy weather to reach the hospital, frequently had to be conveyed elsewhere. Because of these difficulties, which were increasing as time elapsed, Mother John Joseph Duffy, Superior at the Home from 1920 to 1923, decided that if the hospital were to continue, a new site must be purchased. Accordingly, with the consent of her provincial superior, Mother M. Thomas Scanlon, she sought a location; and in 1922 decided upon the old provincial house at Fourth and Jackson Streets. This building was at the time being used as a convent for the Sisters teaching in St. Joseph's parochial school. Monsignor Slattery, the pastor of St. Joseph's, consented to the change and offered to care for the spiritual needs of the institution.

Necessary renovation began at once. Studios, community room, and music rooms rapidly disappeared, being replaced by patients' rooms, sterilizing rooms, and wards. One wing of the building was used for a hospital from March 19, 1923, until the end of the school year. The faculty of St. Joseph's School was then transferred to the Seminary, and the entire building made ready for hospital purposes. Mother Julia Meagher was appointed the first superior. Great credit is due to her for her courage in the difficult period of transition. She met with a ready response to her requests for aid, and in a short time effected many repairs. It was her lot to equip the institution as well as to open it. She celebrated her golden jubilee while at the hospital, and the many tokens of friendship and appreciation she received at that time, gave evidence of the esteem in which she was held. Of a deeply religious nature, Mother



St. Joseph's Maternity Hospital, Troy, New York

Julia was a loyal daughter of St. Joseph. She possessed wonderful community spirit and despised anything not noble and true. Her term as superior expired in 1929 and she retired to the Seminary, where she spent the remaining three years of her life.

The second superior, Mother Thomas Aquin Austin, energetically set to work and paid off the remainder of the mortgage existing on the property. During the four years she administered hospital affairs, she did an untold amount of good among the unfortunate girls committed to her care. Her untimely death occurred December 28, 1933, just three weeks after the death of Sister Anita Joseph Egan, one of the hospital nurses. Both were victims of pneumonia. Mother Helen Marie Connolly was appointed to succeed Mother Thomas in January, 1934. She turned her attention to the complete renovation of the building, and many improvements were made. The hospital proper is in the south wing of the plant, and is equipped with the most modern devices. The old chapel, almost unchanged, still occupies the upper floor. Patients are housed in the former convent part, three floors being devoted to this purpose. At the present time, there are connected with the hospital, ten Sisters, two registered lay nurses, one certified nurse, and eleven student nurses.

ST. MARY'S HOSPITAL

Amsterdam, New York.

St. Mary's Hospital, Amsterdam, was established to satisfy a long-felt need for a Catholic hospital in the Mohawk Valley. The Right Reverend Monsignor Browne, then pastor of St. Mary's Church, purchased in 1902 the Abram Marcellus homestead on Guy Park Avenue, with the view of opening a hospital. The remodeling of the three-story frame building began immediately, and on April 19, 1903, the hospital was formally opened to the public.

The pioneer band of five Sisters faced bravely countless privations and hardships. The first community consisted of



St. Mary's Hospital, Amsterdam, New York

Mother Matilda Donovan, Sisters Dympna Nichols, Louis Bertrand Glavin, Alicia Joseph Riordan, and Melanie Dougherty. In 1909 Sister Eucheria Bartlett and Sister Mary Bridget Gargan, who had been at the hospital in Kansas City, were missioned at St. Mary's. Shortly after, Sister Anita Joseph Egan was added to the community.

In 1909, the Honorable Stephen Sanford, who owned the cottage across the street from the hospital, gave it to the Sisters as a home. This insured them much more privacy than they had previously enjoyed.

This hospital, however, proved too small. Keenly alive to this fact, again the Right Reverend Monsignor Browne gave his able assistance. With his characteristic zeal, he initiated a drive, from which the sum of eleven thousand dollars was realized. On the feast of St. Joseph, 1912, ground was broken for the erection of a new wing. Although the addition gave twenty private rooms, four baths, and two utility rooms, within a year the capacity of the building was again overtaxed, and soon it became evident that it was no longer possible for the Sisters alone to carry the burden of nursing and caring for the patients. At the suggestion of Reverend Mother Agnes Rossiter, a training school for nurses was established. The first class was graduated at Thanksgiving, 1923. With the increasing demand for nurses at the hospital, housing facilities became a permanent question, and it was necessary to build an addition to the nurses' home.

After repeated requests from Monsignor Browne, the Most Reverend Bishop granted permission for the building of a new hospital. Ground was accordingly broken, November 11, 1926; the new building was ready for occupancy on March 13, 1927. The unit was supplied with a new and complete X-ray equipment; the surgical section was provided with four operating rooms, and a splendidly equipped laboratory, under the direction of the Montgomery County Pathologist, was opened. The medical, obstetrical, and dietetic departments for the training of the students were approved by the New York State Board of Regents. It had previously been necessary to have our students affiliate with other institutions for these services.

The training school of the hospital has recently been associated with the College of Saint Rose, Albany, New York. The students of the college working for a bachelor of science degree in nursing go to the hospital for clinic experience in surgery, medicine, obstetrics, and dietetics. The regular three-year students, in addition to the basic courses, are now given a three-months' course in psychiatric nursing at St. Lawrence State Hospital, since physical therapy has an assured place among effective curative agents. On June 25, 1935, a department in the Amsterdam Hospital was opened with all necessary equipment.

The hospital has grown by leaps and bounds since its inception in 1902. Mother Matilda Donovan served eight years as its devoted first superior. Her death in 1911 brought about the installation of Mother Julia Meagher, who remained at the hospital until 1920. She further enhanced the good reputation of the hospital by her kindness, affability, and shrewd business ability. Since 1920, the hospital has been capably conducted in turn by Mother Mary Thomas Scanlon, Mother Edward Marie Mahoney and Mother John Joseph Duffy.

PAROCHIAL SCHOOLS IN TROY PROVINCE

- 1858 St. Mary's Convent, Oswego
- 1860 St. Bernard's Convent, Cohoes
- 1861 Cathedral Convent, Albany
- 1861 St. John the Baptist Convent, Syracuse
- 1862 St. Joseph's Academy, Binghamton
- 1862 St. Peter's Convent, Saratoga
- 1864 St. Peter's Convent, Troy
- 1864 St. Michael's School, Troy
- 1869 St. Augustine's Convent, Lansingburg
- 1872 St. Mary's Convent, Hudson
- 1874 St. Joseph's Convent, Schenectady
- 1874 St. Lawrence's School, Troy
- 1880 St. Jean Baptiste, Troy

- 1881 St. Mary's Institute, Amsterdam
- 1883 St. Mary's Convent, Glens Falls
- 1885 St. Brigid's Convent, Watervliet
- 1886 St. Patrick's School, Troy
- 1889 St. John the Evangelist Convent, Syracuse
- 1890 St. Mary's Convent, Little Falls
- 1891 St. Mary's Convent, Hoosick Falls
- 1893 St. Joseph's Infant Home, Troy
- 1894 St. Lucy's Convent, Syracuse
- 1900 St. Peter's Convent, Saratoga, re-opened
- 1907 St. Francis de Sales Convent, Utica
- 1908 St. Ann's Convent, Albany
- 1909 St. Anthony's School, Albany
- 1909 St. Joseph's Maternity Hospital, Troy
- 1911 St. Patrick's Convent, Syracuse
- 1912 St. Jean Baptiste School, Troy, re-opened
- 1912 St. Cyril and Methodius School, Binghamton
- 1914 St. Agnes' Convent, Utica
- 1915 St. Peter's Convent, Rome
- 1916 St. Anthony's School, Troy
- 1916 St. Vincent de Paul's Convent, Syracuse
- 1916 St. John's Convent, Oswego
- 1917 Masterson Day Nursery, Albany
- 1918 St. Patrick's Convent, Utica
- 1919 St. Francis School, Troy
- 1921 St. Francis de Sales Convent, Herkimer
- 1921 St. Mary's Convent, Hudson Falls
- 1921 St. Joseph's Convent, Green Island
- 1922 St. Columba's Convent, Schenectady
- 1923 Catholic Central High School, Troy
- 1923 St. Paul's Convent, Binghamton
- 1926 St. Paul's Convent, Mechanicville
- 1926 St. Anthony's Convent, Syracuse
- 1926 St. James' Convent, Albany
- 1927 St. Brigid's Convent, Syracuse
- 1927 Sacred Heart School, Troy
- 1927 Sacred Heart School, Utica
- 1931 Blessed Sacrament Convent, Syracuse

PROVINCE OF LOS ANGELES
IN THE
ARCHDIOCESE OF SAN FRANCISCO
AND THE
DIOCESES OF
LOS ANGELES—SAN DIEGO
MONTEREY—FRESNO
TUCSON
BOISE
SPOKANE

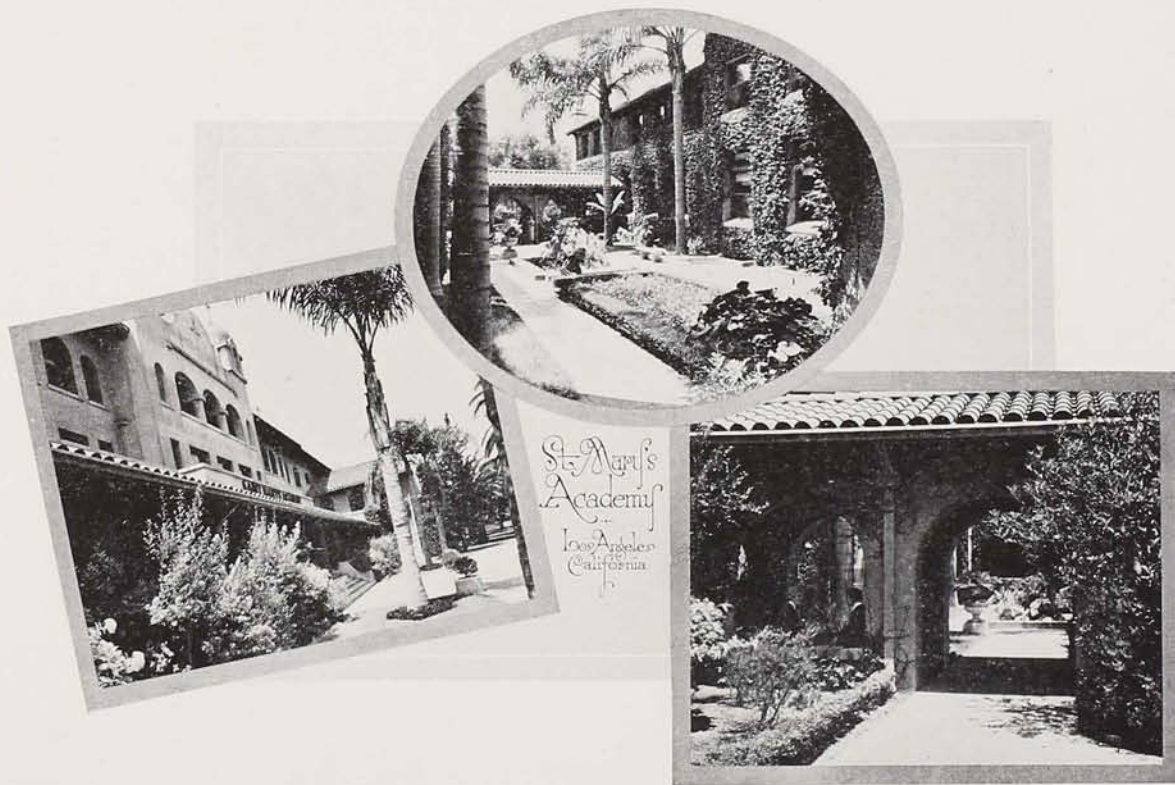
ST. MARY'S ACADEMY AND PROVINCIAL HOUSE

Los Angeles, California.

In 1889, the Sisters began the work of teaching in Los Angeles under the auspices of the Most Reverend Francis Mora, D.D. and on the invitation of the Very Reverend A. J. Meyer, C.M., pastor of St. Vincent's Parish and president of the College of St. Vincent. Under the direction of Mother Evelyn O'Neill, the Sisters opened a parish school with forty pupils in a tiny building on Twenty-first Street near Grand Avenue.

Early in the history of the school, the Sisters took over the property, and made provision for a few high school girls who wished to study at St. Mary's. They maintained the parish school, under the name of St. Mary's, for the next twenty years. The end of the first decade found the school still pioneering, as it found Los Angeles still "El Pueblo", where the spirit of leisure and the courtesy of the Dons prevailed through the century.

In the early nineteen hundreds, the sleepy pueblo began its bustling career, and St. Mary's, blessed from its humble beginnings with an ever-increasing influx of pupils, reached out for room. Additions were made from time to time by the purchase of several small residences on property adjoining the original site, and these served for music and class room buildings. A large addition, including a chapel, was also made to the old building. In the meantime, St. Mary's, under the direction of Mother St. Catherine Beavers, had taken on the full status of an Academy, and within the second decade became the administration center of the Western Province, to which with the permission of the Apostolic Delegate, the novitiate was transferred from Tucson. In 1904 was purchased the land where the present St. Mary's stands, in a beautiful and healthful site between the city and the sea. Here, under the supervision of Mother Herman Joseph O'Gorman,



St. Mary's Academy, Los Angeles, California

Provincial, and Mother St. Catherine, her assistant, the present academy building was completed in 1911.

In general outline, the buildings follow the best traditions of the Spanish Mission style, and the deep arcaded front, spacious patios and pergolas form together a most striking architectural effect, the conception of the gifted architect, Mr. John C. Lucas of Los Angeles. The interior arrangements are in harmony with the general design, the library and chapel being especially beautiful, both made possible by generous friends of the Sisters. Accommodations are provided for two hundred boarding students, while the class rooms and halls are designed for as many more day pupils. St. Mary's has maintained a standard high school course, with special attention to music and art. It enrolls annually an average of five hundred students, and its alumnae has a membership of eleven hundred twenty-five. The first college classes, later removed to Mount St. Mary's, were inaugurated here in 1925. The progress of St. Mary's is evidence of her share in the magic impetus of the last two decades, which has submerged "El Pueblo de Nuestra Senora La Reina de los Angeles de Porciuncula" under "La Ciudad", the great pulsing metropolis, the "Eldorado of the Golden West" which we call Los Angeles.

The records here show that St. Mary's as a Provincial House, which has passed under the successive administrations of Mothers Elizabeth Parrott, Herman Joseph O'Gorman, Catherine Beavers, Marcella Manifold, Margaret Mary Brady and Elesia Dwyer, administers thirty schools, three hospitals and four charitable institutions; and that the novitiate to date has professed two hundred twelve Sisters.

The growth of Catholic education in Los Angeles kept pace with the growth of the city. In 1889, the city's population was five thousand and there were four teaching orders of Sisters. In 1935, with a population of one and a half million, there are thirty teaching orders, with many novitiates. The enrollment of the New St. Mary's in 1911 was sixty-one students; in 1935 it is five hundred.

VILLA CARONDELET
SAINT JOSEPH'S ACADEMY

Tucson, Arizona.

"And He will make her wilderness like Eden
and her desert like the Garden of the Lord."

—Isa. LI: 3.

Saint Joseph's Academy, recognized in the *History of Arizona* as "the first school for American children in Arizona", was established in 1870. Seven volunteer Sisters from Carondelet with Mother Emerentia Bonnefoy as Superior, left the Motherhouse on April 29 and ended their long and perilous journey on May 26 when they began their work of education in a small, one-story adobe house adjoining the old San Agustin



Saint Joseph's Academy, Villa Carondelet, Tucson, Arizona

Cathedral. This beginning was known to the natives of Tucson as "The French School", as the majority of Sisters in the first Community were French.

Mother Gonzaga Grand, who was Provincial Superior from 1881 to 1890, purchased a new site for the Academy and in 1885



Swimming Pool—Villa Carondelet, Tucson, Arizona

the second Saint Joseph's Academy was built on South Sixth Avenue and the old convent was converted into a parochial school for boys and girls. Until 1903 this building was the Provincial House of the West; but in that year the provincial government was transferred to Los Angeles with Mother Elizabeth Parrott as Provincial.

As a boarding and day school the Academy prospered and many improvements were made from time to time. From its

earliest history Saint Joseph's Academy has been on record as one of the institutions of high standards in the state. Its influence is reflected in the character and attainments of its graduates throughout the many years of its existence.

In keeping with the progressive trend of education in Tucson, Saint Joseph's Academy was transferred to the present site in the fall of 1931, "an old school with new opportunities," embracing a wide course, from kindergarten to College Preparatory. Near the foothills of the Rincon mountains, eight miles east of Tucson, suburban life in this unique location is ideal for the development of mind and body, while proximity to the city has specific advantages. A campus of 175 acres calls to the great outdoors.

Saint Agnes' Hall, the girls' residence, was added to the original buildings in 1932. In 1935, a studio for music and art and an auditorium for plays and recitals augmented the group. The beautiful assemblage of modern buildings is set amid skillful landscaping, which has carefully preserved the desert flora and has supplemented a wealth of imported shrubs and trees, vast stretches of velvet lawn, flowering terraces and sunken gardens.

Saint Joseph's Academy in Tucson was the first mission founded by the Sisters of Saint Joseph in the West. The sentiment which associates the pioneer Sisters, who came directly from the Motherhouse in Saint Louis and who crossed the desert in a covered wagon in order to open this school, gave inspiration for its new title—VILLA CARONDELET.

ACADEMY OF OUR LADY OF PEACE

San Diego, California.

The Academy of Our Lady of Peace holds a high place among the educational institutions of San Diego. It began its existence in this city in the year 1882, and its progress forms a part of the history of the city.

At the earnest request of the late Reverend A. D. Ubach, Mother Ambrosia O'Neill and three other Sisters of St. Joseph



ADMINISTRATION BUILDING



SECTION OF LIBRARY



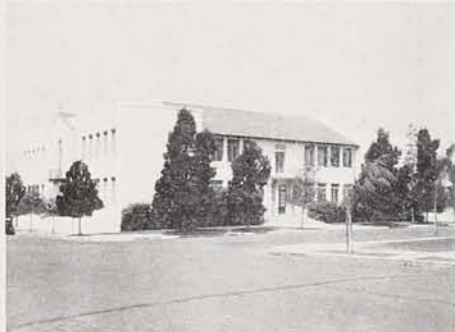
ST. CATHERINE'S HALL



ST. MARGARET'S HALL



ST. CECILIA'S HALL



ST. AQUINA'S HALL



RECREATION—The CHAPEL and
ADMINISTRATION BLDGS



AN ITALIAN GARDEN

Academy of Our Lady of Peace, Villa Montemar, San Diego, California

came from Carondelet to lay the foundation for the noble work of Catholic Education in St. Joseph's Parish. Though the beginning was a humble one, and many were the difficulties to be overcome, yet the success that has attended the Sisters for the past half-century proves how pleasing to God has been their untiring zeal in the cause of religious education.

Shortly after their arrival, the Sisters opened school in a small building near Second and D Streets. However, it was soon necessary to look for more commodious quarters elsewhere. A block of land was purchased in a part of the city known as Horton's Addition, which was a beautiful park filled with choicest plants and flowers. The house on this property served for the purpose of a convent and school building.

Two years later Mother Valeria Bradshaw was appointed Superior. She sold four lots of this property to obtain means to build a larger Academy, which was needed for the accommodation for the great number of students who were attracted to the school by the reports of the excellent work accomplished there. This new building was located on A Street between Second and Third Streets. It was opened with appropriate ceremonies on Columbus Day, 1893. The building contained music rooms, a studio and an auditorium, the latter being considered the finest in the diocese at that time.

The school continued at this site for a number of years under the Superiorships of Mother Margaret Mary Brady, Mother St. Clare Bresnahan, Mother St. Louis Nugent, Mother Generosa Wall, Mother Pancratius McNellis, and Mother St. Catherine Beavers. After having completed her term as Provincial Superior in 1917, Mother St. Catherine was returned as Superior to San Diego where she found the city built up to the very doors of the Academy. She obtained permission from Reverend Mother Agnes Rossiter, Superior General, to purchase a new site, which was an estate on the rim of the famous Mission Valley; and here the new Academy, Villa Montemar, was established.

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But Villa Montemar is more than an Academy site for girls. It is the newest and most beautiful achievement of the Sisters of St. Joseph. It is a presentation of beauty in architecture and loveliness of scenic surroundings. Full advantage of the opportunities given by canyons for striking effects in the construction of the Academy buildings have been taken, the final effect being an ensemble of six white structures rising from the steep sides of canyons in an exact duplication of the scenes with which the traveler is familiar along the shores of the Italian Riviera.

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The first Mass said in the new convent chapel was the midnight Mass at Christmas, 1925, which was sung by the Prior of St. Augustine's Monastery, as the Augustinian Fathers serve as chaplains at the Academy. Some months later the beautiful Carrara Marble Altar was consecrated by the late Reverend Father Joseph Rhode, O.F.M., assisted by the Franciscan Fathers. Afterwards High Mass was sung by Father Rhode and an eloquent sermon preached by His Excellency, Right Reverend John J. Cantwell, Bishop of Los Angeles and San Diego.

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The Academy is well equipped with libraries, laboratories, music and art departments, outdoor swimming pool, tennis courts, and all that pertains to the advancement of secondary education.

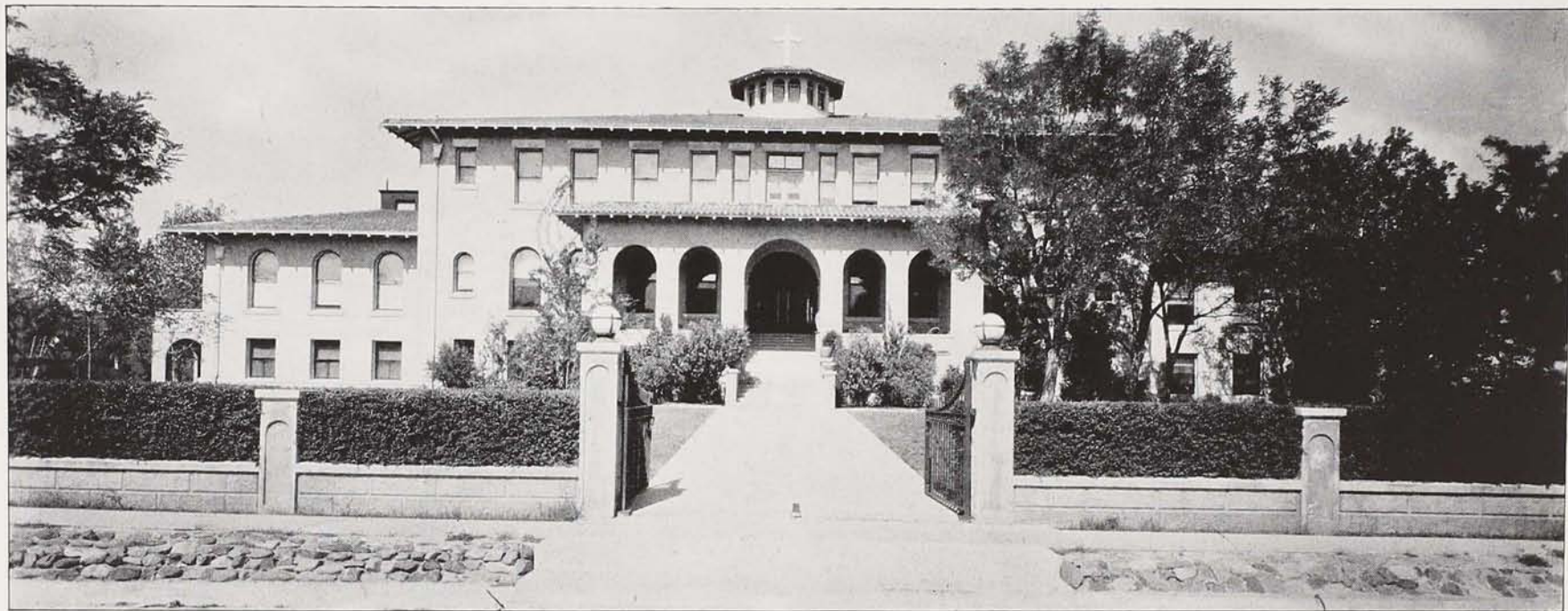
We quote from the secular press on the occasion of the formal opening of the Academy in May of 1926, "It is not too much to say that Villa Montemar is already one of the compelling triumphs of Southern California. As the years roll by and the knowledge of Californians concerning it increases, it will become a shrine of beauty for all the Pacific Coast. In perfection of parts, solemnity of scenic attraction, and adaptability to the purpose of an Academy, it will never be excelled. It has a setting which all the wealth of the world cannot purchase, made of blue California sky, quiet valleys, and the silver sea, with God's dear peace over all, and a vision of pure womanhood hovering near the roses by its garden walls."

ST. JOSEPH'S ACADEMY

Prescott, Arizona.

The Sisters of St. Joseph of Carondelet made their first foundation in the far west at Tucson, Arizona, in 1870. Eight years later, in September, 1878, Sisters Mary Berchmans Hartrich, Mary Martha Peters and Mary Rose Murphy arrived in Prescott from Tucson to open a hospital. They had made a week's journey by stage, braving the danger from hostile Indians and more formidable bandits. The hospital was in the center of what was then a small mining town; and to meet a pressing need, the Sisters, with additional help, opened and maintained a small school. For seven years the hospital served the flourishing mining camps of the vicinity, when the center of mining interest shifted. They were then advised by Bishop Bourgade to discontinue the hospital and concentrate their energies on the school, as the need of Catholic education was the greater. The building was soon remodeled and transformed into St. Joseph's Academy, a boarding and day school, the pioneer Catholic school of Northern Arizona. It was patronized by the best people of this section. That the work of education advanced steadily and consistently in keeping with the progress of a sparsely populated territory of ever-shifting interests is evidenced by the early demand for more ample quarters. In 1904, this need was at last met in the New St. Joseph's Academy, built under the able direction of Mother Aurelia Mary Doyle.

Unique in the history of Arizona and supported by a teaching tradition of more than half a century in Prescott, St. Joseph's Academy, from an ideal location on Academy heights, against a background of pine-clad mountains, commands a panoramic view of the city and many miles of undulating country. This magnificent tract of ten acres was the gift of Mr. and Mrs. F. N. Murphy, of prominence in the development of Arizona. Reverend Alfred Quetu contributed \$28,000 to the new Academy; and Reverend Constance Mandric, in extraordinary services to the school and community, contributed that which cannot be estimated in material value.



St. Joseph's Academy, Prescott, Arizona

St. Joseph's Alumnae is a living testimony to the Academy's long career of distinguished service. This splendid body of women gives goodly numbers of devoted religious to maintain and strengthen the ranks of her own teachers. The Academy sends out year by year, students who distinguish themselves as teachers in the public schools and swell the rank and file of women who portray in their lives the highest ideals of Christian motherhood. If the true purpose of Catholic education is to prepare young men and women for life, St. Joseph's Academy is fulfilling her mission.

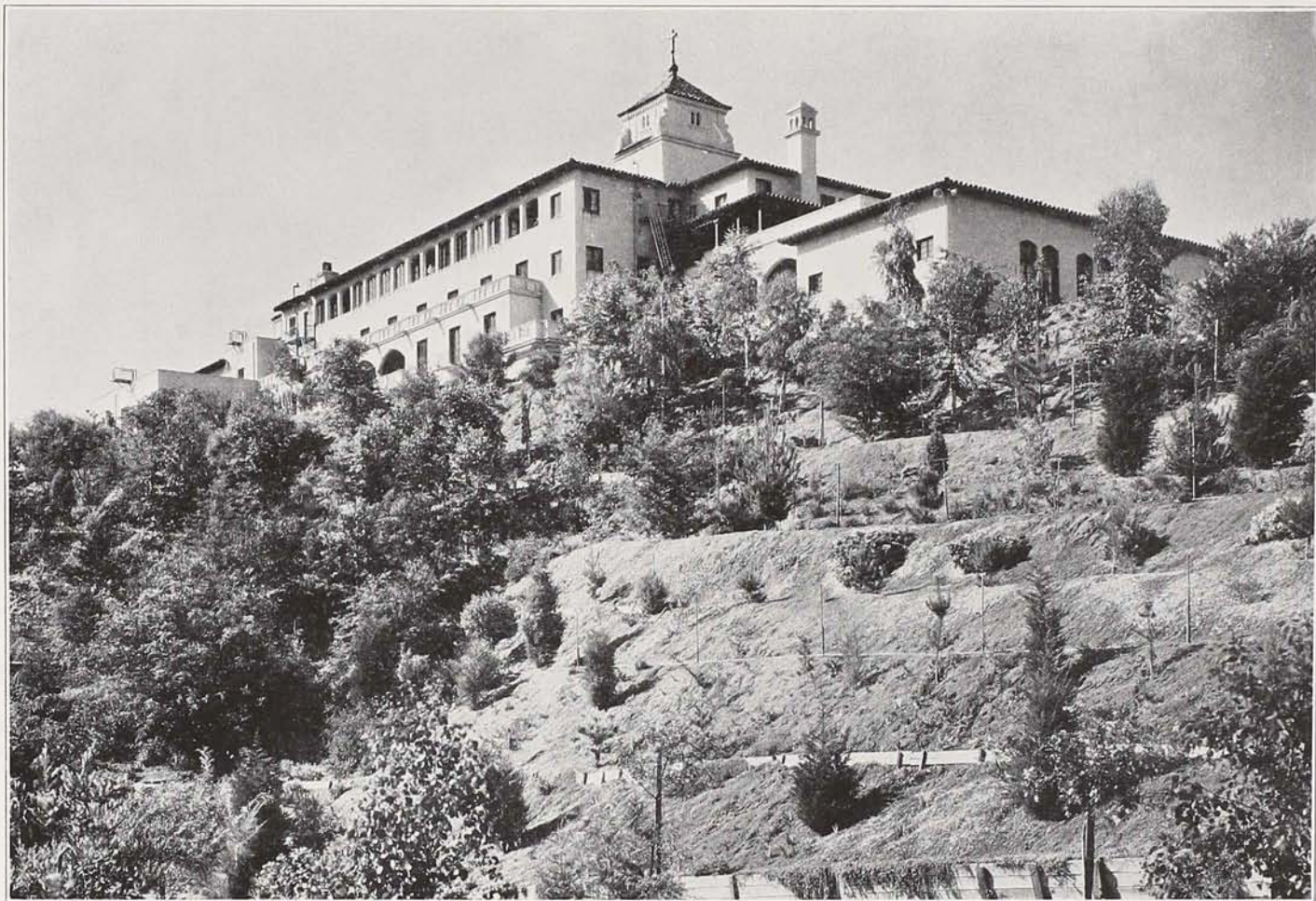
MOUNT SAINT MARY'S COLLEGE

Los Angeles, California.

The inauguration of the plan for the foundation of a college in our Western province owes its motivation to the earnest and persistent request of His Excellency, the Most Reverend John J. Cantwell, who wished to have established in his diocese a standard four-year Catholic college. At that time Immaculate Heart College, established in 1906, was functioning as a Junior College.

In deference to the request of the Bishop, Mount Saint Mary's College was founded in September, 1925. A class of twenty-five freshmen was received and on October 15, the charter, granted by the state, was formally accepted and the by-laws drawn up and approved. Thus October 15, the birthday of our Community, is celebrated as Founders' Day.

The college was housed temporarily at the Provincial House, St. Mary's Academy, located at 3300 W. Slauson Avenue, Los Angeles. Its first president was Sister Margaret Mary Brady, at that time also Provincial. The Board of Trustees included Sister Mary Elesia Dwyer, Sister St. Catherine Beaver, Sister Aurelia Mary Doyle, Sister Mary Paul Davis, Sister Lillia Francis Mahon, Sister Agnes Bernard Cavanaugh, Sister Mary Dolorosa Mannix, Sister Mary Celestine Quinn and Sister Mark Ignatia Cordis.



Mount St. Mary's College, Los Angeles, California

The Advisory Board was comprised of the Most Reverend John J. Cantwell, D.D., Bishop of Los Angeles and San Diego, Rev. Zacheus Maher, S.J., then President of Loyola University, Chas. C. Conroy, K.H.S., Dr. Marvin L. Darsie, Dean of the Teachers' College, U.C., the Hon. Isadore B. Dockweiler, K.S.G., the Hon. J. Wiseman Macdonald, K.P., the Hon. Daniel McGarry, John Steven McGroarty, K.S.G., now California's poet laureate, P. H. O'Neil, K.S.G., the Hon. Joseph Scott, K.C.S.G., Frank Hamilton Spearman, LL.D., this year's recipient of the Laetare Medal, and Dr. Benjamin F. Stelter, head of the English Department at Occidental College.

The Freshman Class which established charter membership was formed of the Misses Lieb, Kepler, May, Olivia and Eugenia Zink, Diaz-Zueleta, Scannell, Thompson, Mathews, Coen, Springman, Broderick, Wilkins, Falder, Brick, O'Meara, Mullen, Gibney, Plunkett, Goulet, Dunlap, Ryan, Molera, and O'Connor.

In 1927, land was purchased for the permanent college site. It is located among the Brentwood Hills, the foothills of the Santa Monica Mountains, southern sierras of the Coast Range. Mount Saint Mary is a property containing thirty-six acres, a unit distinct from the surrounding hills, and one which can never be encroached upon. It commands a magnificent view of the Pacific, and overlooks in addition to the city of Los Angeles, seven rapidly developing suburban towns. Its climate enjoys the rare combination of ocean breezes, and the dry, healthful air of the desert lying beyond the mountain chain on the northeastern boundary of the college property.

The first commencement exercises, held June 16, 1929, at which ten young ladies and seven religious received degrees, was made the occasion for the ground-breaking of the new college building. The first unit was completed in April, 1931, and the event of moving from the quarters occupied at the Academy was solemnized by the first Mass in the College chapel, celebrated on April 20 by Right Reverend John Cawley, P.A., V.G.

By a steady and solid development, the enrollment has grown with satisfying proportions of lay and religious students.

Special courses are offered on Saturdays and at summer schools for the accommodation of religious whose teaching duties prevent regular attendance at classes.

The College has granted an affiliation to St. Vincent's Hospital, Los Angeles, conducted by the Sisters of Charity; Mercy Hospital, San Diego, conducted by the Sisters of Mercy; St. Joseph's Hospital, Orange, and St. Luke's Hospital, Altadena, conducted by the Sisters of St. Joseph of Orange; St. Mary's Hospital, Tucson, conducted by the Sisters of St. Joseph of Carondelet; and St. Francis' Hospital, Honolulu, conducted by the Sisters of St. Francis. Through these affiliations, registered nurses attend classes to secure degrees, or aspirants to the nursing profession complete those courses demanded by the state as necessary preliminaries for entrance to nursing training schools.

Through an affiliation with the University of California at Los Angeles, the State Board of Education has granted to Mount Saint Mary's College the power to give teacher training courses which secure both the elementary and secondary teaching credentials.

As an aid in this development, a training school has been established at St. Mary's Academy, which includes all the grades from the first through the ninth. Members of our community act as critic teachers, and following the latest educational models, students both lay and religious do the practice teaching required by the state. This educational set-up has received exceptional commendation from the State Board of Education.

The aim of the College has always been to insist upon its students electing a standard cultural course as the basis of their education, so it offers a full program of English, classical and modern languages, social sciences, natural sciences, mathematics, music and art. An *a capella* choir as a college tradition presents each year in Passion Week Pergolesi's "Stabat Mater." This rendition has been acclaimed and encouraged by well-known musical authorities of the state.

A dramatic department has been built up, which is now recognized for the refinement and professional finish of its productions. The Art Department designs and makes many of the costumes used.

As in all our Colleges, religion and philosophy receive their due emphasis, and an encouraging number of conversions is recorded. As an active group of the Sodality Union, our students have contributed enthusiastically toward the success of this movement. Two study clubs, one of under-graduates, the other of Alumnae, have been formed.

The Alumnae Association meets for a social reunion at the College on the first Sunday of each quarter, thus binding its members closer to each other and to the faculty.

The records show that the Alumnae members have preserved their traditions and are building up a name for their College by Catholic leadership and by successfully occupying positions in the business world. The Alumnae register, as well as the under-graduate, bears the names of a number who have followed the call to the religious life, in both our own and other communities, and also of those who are carrying on as loyal Christian wives and mothers.

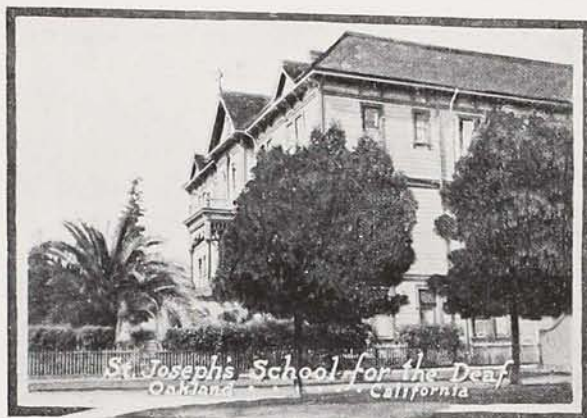
ST. JOSEPH'S SCHOOL FOR THE DEAF

Oakland, California.

St. Joseph's Home for the Deaf owes its foundation to a charitable widow of Oakland, Mrs. Margaret M. Courtney, who in 1894, bequeathed her homestead on Fortieth Street and Telegraph Avenue to the Sisters of St. Joseph for that purpose. The necessary permission for the foundation was given by Archbishop Riordan, and the new institution was opened on May 13, 1895, with Mother Valeria Bradshaw in charge. The first teachers, Sisters Alphonsus Peters and Rose Catherine Casey were sent from the School for the Deaf in St. Louis, and they enrolled five pupils as their first class. Mother Valeria was assisted in her undertaking by numerous friends and benefactors, including many prominent clergy of Oakland and San

Francisco. Outstanding among these was Very Rev. D. Commerford, and Reverend B. J. McNally of St. Patrick's Parish, Oakland, an active patron until his death.

In 1896, the Sisters purchased seventy feet frontage on Telegraph Avenue, and enlarged the building to provide new class rooms, dormitories, a chapel and reception rooms. As the institution was almost wholly dependent on charity to provide a source of income, a music department, drawing pupils from



St. Joseph's School for the Deaf, Oakland, California

the outside, was organized, and carried on successfully for many years under Sister Bibiana Buckley, sent from the Academy of Our Lady of Peace, San Diego. For some years past, the school obtains a grant each year from the Oakland Community Chest. The institution suffered a great loss on April 22, 1910, in the death of the beloved Mother Valeria. She was succeeded for the next two years by Sister Louis Innocent Finnigan, a member of the staff since 1897, when she replaced Sister Alphonsus, returned to St. Louis. Sister Genevieve Murphy was added to the teaching staff at this time, and in 1912, Mother St. Louis Nugent was placed in charge, and Sister Suso Colgan, an experienced teacher of the deaf from St. Louis, came to the Oakland School, with Sister Mathilda as teacher of domestic science. On February 2, 1913, there was organized

St. Francis de Sales' Society for the Deaf, with Reverend Msgr. McElroy of San Francisco as spiritual director. He was also actively interested in the school, and his sister, Mrs. F. R. Manning of San Francisco, taught the girls sewing and dress-making for 12 years. Father McElroy's successor was Rev. J. H. Cumiskey, S.J., who also gave instructions to the Catholic Deaf children in the California State School for the Deaf. On his removal to Los Angeles, two Sisters from St. Joseph's School for the Deaf, at the request of Archbishop Hanna, took up this arduous task, and give weekly instructions in the State School at Berkeley. It was Archbishop Hanna who organized the "Ephpheta Society" as an auxiliary to aid the Sisters in their work. In teaching the deaf, the "Combined Method", i. e. lip-reading, speech, manual alphabet and sign language when necessary for explanation are used. Sisters Aloysius Murray and Rita Gearity of the present staff, spent some time last year in Jacksonville Illinois, Buffalo New York, Cincinnati, St. Louis and Montreal in studying the latest oral and aural methods. Archbishop Mitty has shown his interest in the deaf by appointing a Spiritual Director for the Deaf in his Archdiocese in the person of Rev. Wm. F. Reilly, who has spent months of study and observation in various Eastern institutions for the deaf.

ST. JOSEPH'S HOME

Tucson, Arizona.

About 1889 in an adobe building formerly used as a Novitiate, was opened the first orphanage in Tucson, Arizona. It was ridiculously small, and exemplified poverty in every feature. At Bishop Bourgade's request, this old building was converted into a home for orphans, where a limited number of children, never exceeding twenty-five, was received and cared for by the Sisters out of their extremely limited resources until the building was demolished by a cyclone which swept the state in 1901.

The irreparable damage inflicted by the storm proved a blessing in disguise. In 1904, a forty-acre tract of land two miles south of Tucson was donated by Mr. Joseph Lonergan. Ground for the new home was broken on the feast of St. Joseph of that same year; and on the twenty-fifth of February, 1905,



St. Joseph's Home, Girls Building, Tucson, Arizona

the Home opened with Mother Angelica Porter in charge, assisted by Sister Gabilla Harrigan, and Sister Ludwina Reneau. The first Mass was celebrated in their chapel on the feast of the Sacred Heart, June twenty-eighth, 1905. Mother Angelica remained in charge until 1911, and ever while she lived kept up her untiring interest in the Home.

Many were the sacrifices and journeys made to collect means to build and furnish the place. While the land was gen-

erously given, there were no funds on hand to erect the building. Bishop Granjon gave Mother permission to solicit means throughout the diocese, then the territory of Arizona, a vast country, but sparsely populated.

In 1923 a new wing was begun, the gift of Mrs. William H. Brophy, who erected it in memory of her little daughter, Mary Columba. The building was dedicated May 7, 1924. The Home is supported by voluntary contributions. The children receive a complete primary and grammar school education, and many men and women now holding responsible positions in the business world, look to St. Joseph's as their Alma Mater.

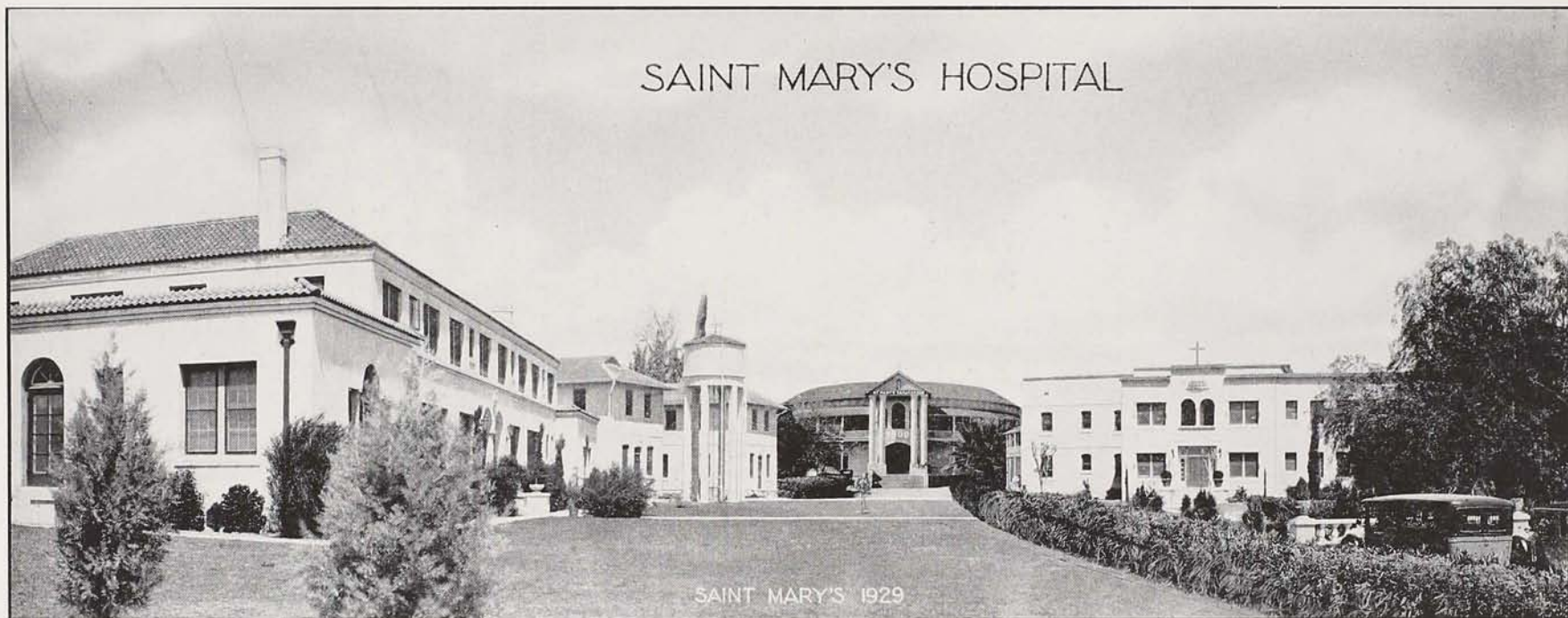
ST. MARY'S HOSPITAL

Tucson, Arizona.

St. Mary's Hospital, Tucson, was founded in 1880. The Most Reverend J. B. Salpointe, Bishop of Tucson had a stone building erected on an eminence, two miles from the city, with the intention, it seems, of opening a manual training school for boys. But with the coming into Tucson of the Southern Pacific Railroad in that same year, there resulted the establishment of a hospital instead. The Sisters of St. Joseph already conducting two institutions in the city, an academy and an orphanage, were asked to take charge. Two years later, in 1882, the Sisters purchased the property from the Bishop, and in the face of the usual pioneer conditions, they laid a foundation so deep and strong that for half a century it has carried a growing expansion. The railroad brought many employees who needed hospitalization, and the rock building, which still stands staunchly on its foundations, was for many years used principally as a ward for these and went by the name of the Southern Pacific Building. The location of this, probably the best known hospital in the state, is ideal, and commands a view of the most picturesque part of Southern Arizona, with full access to the Catalina, the Rincon and Tucson mountains.

The hospital buildings occupy about 11 $\frac{3}{4}$ acres of the sixty-acre plot, beautifully laid out, and containing principally

SAINT MARY'S HOSPITAL



SAINT MARY'S 1929

St. Mary's Hospital, Tucson, Arizona

palms, desert cypress and oleanders, interspersed with numerous flowering shrubs.

A detailed history of the first decade of this important work would be interesting; but the life of the Sisters was too strenuous to admit of other thought than how to reach and succor every need that fell upon their way. These intrepid pioneers left the account of the trials and triumphs of which we would fain read, to their recording angels, bidding us "learn their language."

With the advent of railroad facilities, an influx of health seekers gave impetus to a program of expansion that began in 1893 and is still under way. In 1893, Mother Fidelia McMahon was appointed superior, and she ably supplemented the pioneering efforts of Mothers Basil Morris, Gonzaga Grand, and Celestia O'Reilly. To her executive ability is due the early expansion of St. Mary's, from her appointment in 1893 until her death in 1923.

In 1900 was erected the sanatorium with a capacity of one hundred beds; in 1911 the surgical and medical unit added thirty beds; the training school for nurses was built in 1914. The Sisters' Convent was next erected by Mother Victoria Kelly, successor to Mother Fidelia, a woman of exquisite taste, and a modern outlook that meant much to the future of the hospital. The Convent was the first of the group of modern buildings which she sponsored. It was built in 1926 with the aid of contributions from the citizens of Tucson and from Harold Bell Wright, the author, who completely furnished the building. The erection of the convent made it advisable to transfer the main entrance to the southern driveway, and a new wing was added to the hospital that harmonized architecturally with the convent. Another important addition to the group is the Catherine Bradly Murray Memorial Chapel, dedicated December 7, 1928. It is of Mission architecture, simple and dignified, and was donated by a son of Mrs. Murray in her memory.

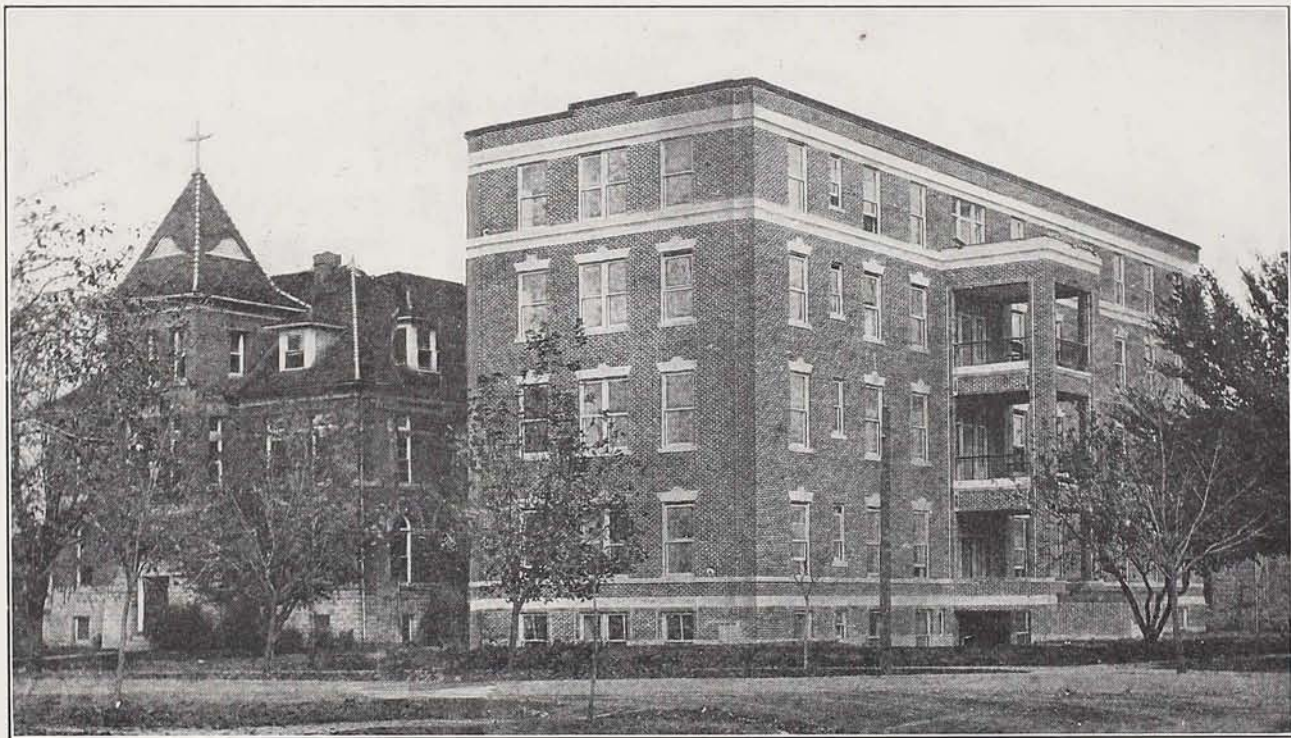
The expansion of the hospital was continued by Mother Mary Charles McIvor, and is still under way. Every depart-

ment of the modern hospital is being developed and equipped at St. Mary's until the institution ranks favorably with the best on the standardized list of hospitals. The hospital record of patients converted to the Faith and of "Prodigals" is encouragement to those whose devotion to suffering humanity is a daily consecration to God. The angel's record of a "cup of cold water" awaits them.

ST. JOSEPH'S HOSPITAL

Lewiston, Idaho.

This hospital was founded by Sister Aurelia Bracken, who came from Belvidere, Illinois, at the request of Reverend Hubert Post, S.J. On February 5, 1902, she secured an old frame house on the Snake River and opened the first hospital, which accommodated nine patients. Later, the City of Lewiston donated the present site on Sixth Street and Fifth Avenue for a hospital, which was completed in February, 1903, and the work was resumed there. In the summer of 1904, Reverend Father Cataldo, S.J., returned to Idaho, the scene of his early labors, from Alaska, and immediately interested himself in the Nez Perces Indians of the State. With the permission of his Bishop, he went to Pennsylvania and other eastern centers and secured volunteer helpers for this work. Twelve young women with religious vocations returned with him and were trained in the Novitiate at Slickpoo under Mother Angelica. The number of subjects increased rapidly, and besides conducting the Indian school at Slickpoo, some took charge of St. Stanislaus School in Lewiston, and others were trained for nurses in the Hospital there. Mother Borgia Toucher eventually became Superior of the hospital, and under her regime, until 1922, the institution grew and prospered. In 1919, a school for nursing education was opened, which has grown from four students to the present number of thirty-three. A large and modern wing was erected in 1920 to accommodate sixty patients. The hospital occupies almost an entire city block; the earlier building



St. Joseph's Hospital, Lewiston, Idaho

being three stories in height, the newer one, five. It contains two well-equipped surgeries, X-ray and obstetrical departments and laboratory. There are two staff doctors, and fourteen practicing physicians. It is recognized by the American College of Surgeons, and is looked upon as one of the leading hospitals of Idaho. During the past years, the average daily number of patients was sixty-five. It is attended by the Jesuit Fathers of St. Stanislaus Church, who celebrate Mass in the Hospital chapel daily except Sundays and holydays. The present home of St. Joseph's Hospital offers a striking contrast to the original building, and the progress and improvements in the type of service have kept pace with the development in construction. Its greatest progress has been made during the past fifteen years, and the official recognition it has received from various organizations in hospital and nursing fields is proof of the character of service it offers. It has proved a blessing to the people of Lewiston, Clarkston and the surrounding country.

OUR LADY OF LOURDES HOSPITAL

Pasco, Washington.

At the urgent request of Reverend Father Bender, then pastor of St. Patrick's Church, Pasco, and with the approval of Bishop Glorieux of Boise and Bishop Schinner of Spokane, Washington, the Sisters of St. Joseph from Lewiston, Idaho, undertook the conduct of Our Lady of Lourdes Hospital, September 24, 1916, in a small hotel equipped with everything necessary for the care and comfort of the sick. The Sisters were also to teach Christian Doctrine to the children of Pasco, as the establishment of a parochial school could not be considered. The hospital was under the wise direction, successively, of Mothers Augustine Leniger, Rose Fee, Adelaide Mullen, and Borgia Toucher, until, in 1920, a larger and better-equipped hospital was required. With the pledged support of the citizens of Pasco and the offer of a beautiful site by the



Our Lady of Lourdes Hospital, Pasco, Washington

Northern Pacific Railroad, Mother Borgia and her community felt justified in breaking ground on July 12, 1920, for a new hospital, the corner stone of which was laid August 18, 1920. With bed capacity increased to fifty, the new hospital opened its doors to patients July 21, 1921, with Mother Borgia as Superior, aided by Sisters Regis, Mary, De Chantal, Dominica, Agatha, Magdalen and Loretto. In 1922, Mother Borgia was replaced by Mother Patricia Dunleavy, who remained in charge until 1926, one year after the affiliation with the Mother House in Carondelet, which took place November 11, 1925. Mother Mary Charles McIvor was appointed Superior in August, 1926. Coming from St. Michael's Hospital, Grand Forks, she brought to her charge her wealth of experience and splendid executive ability. Many improvements were made during her regime and that of her successor, Mother Genevieve Cannery, appointed in October, 1929. Within the last nine years, the hospital equipment has been augmented by the latest modern devices, bringing it up to date in every particular.

Inlaid, embossed linoleum in halls and chapel, and colorful congoleum rugs, together with beautifully tinted walls, give to the interior of the hospital an appearance of refined elegance which is soothing and restful to sick and weary bodies needing every assistance in regaining health and vigor. The setting of the building amid beautiful and fragrant locust trees, with well-kept lawns and gardens gives it a picturesque appearance, and makes it one of the beauty spots of Pasco.

The hospital has been most happy in the personnel of its staff of physicians and surgeons, each eminent in his profession. The American College of Surgeons has conferred on the institution the classification, Standardized, Class A.

The training school for nurses, founded in 1922, offers candidates a three years' course of study in theory and practice. Graduates receive diplomas which make them eligible for the State Board examination for registered nurses, in which all participants have been uniformly successful. It has now to its credit, twenty-one graduate nurses, who have brought honor to their Alma Mater. Probably, by no one individual was the

financial success of the hospital advanced more than by Reverend Edward H. Brown, S.J., first chaplain, through whose untiring zeal hundreds of letters were sent out and many bad debts collected. Weekly conferences to the Sisters after Benediction on Sunday, classes in Christian ethics in nursing for the student nurses, convert classes and daily visits to the sick were but a few of the many ways in which he was ever "about His Father's business." Since his death in 1925, the spiritual interests of Our Lady of Lourdes Hospital have been perfectly served with daily Mass, always on time, weekly Holy Hour and Benediction, special novenas and octaves, by Reverend John L. Campion, the present chaplain.

PAROCHIAL SCHOOLS OF THE LOS ANGELES PROVINCE

- 1870 St. Augustine's, Tucson, Arizona.
- 1884 St. Patrick's School, West Oakland, California.
- 1890 St. Boniface's Indian School, Banning, California.
- 1901 St. Clara's School, Oxnard, California.
- 1902 St. Stanislaus School, Lewiston, Idaho.
- 1902 St. Joseph's Mission School, Slickpoo, Idaho.
- 1904 Our Lady of Guadalupe, Oxnard, California.
- 1905 Our Lady of the Angels', San Diego, California.
- 1909 Star of the Sea Academy, San Francisco, California.
Grade and High.
- 1910 Holy Cross School, Los Angeles, California.
- 1911 St. Vincent's School, Los Angeles, California.
- 1916 St. Cecelia's School, Los Angeles, California.
- 1918 St. Joseph's School, San Diego, California.
- 1918 St. James' School, Redondo, California.
- 1919 St. John's School, San Diego, California.
- 1921 St. Teresa's School, Fresno, California. Grade and High.
- 1923 St. Bridget's School, Los Angeles, California.
- 1925 St. John's School, Los Angeles, California.
- 1927 St. John's School, Englewood, California.
- 1930 St. Jarlath's School, Oakland, California.
- 1934 St. Joachim's School, Madera, California.

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PROVINCE OF AUGUSTA, GEORGIA

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MOUNT ST. JOSEPH

Augusta, Georgia.

The Sisters of St. Joseph in Georgia began their work in the early days following the war between the States. Right Reverend Bishop Verot, Bishop of Florida, and Apostolic Vicar of Georgia whose See was in St. Augustine, Florida, felt great



Mount St. Joseph, Augusta, Georgia

compassion for the sufferings of his people. Going to the Convent of Le Puy, France, he made an eloquent and touching appeal for the Sisters of St. Joseph for his diocese, which then comprised Florida and Georgia. The zealous Sisters generously responded, and out of many volunteers eight were selected. These took up their abode in St. Augustine, Florida, where the little band remained unbroken until three of their number were sent by Bishop Verot on April 23, 1867, to Savannah, Georgia. These three were Sister Clemence Freschon, Sister St. Peter Bore and Sister Julia. The first work of the Sisters in Savannah was the instruction and care

of colored children; later the Barry Orphan Asylum for the white orphan boys of the diocese was placed in their charge.

In 1870, the Holy Father established the See of Savannah. This necessitated the separation of the Georgia Sisters from the Florida Community and from the Mother House in France. In March, 1871, the Sisters of St. Joseph became a diocesan community in Georgia. A Novitiate was opened in Savannah and the first American postulant professed under the new regime was Sister Francis of Assisi Burke, whom we rejoice to have still with us.

In January, 1876, the Orphanage and Novitiate were removed to Washington, Georgia. This was done by order of Bishop Gross, who thought that the Sisters and orphans would be benefited by the healthful climate of that region. Father O'Brien, who had charge of the church in Washington, was to manage the temporal affairs of the Boys' Orphanage. Near the Orphanage was a frame dwelling of eight rooms—the "Randolph Place"—which was for sale, and as Father O'Brien had ambitious ideas of a school for girls, the Sisters were enabled to secure it. Here in October, 1876, the Sisters had the pleasure of opening a day and boarding school, under the name of "St. Joseph's Academy for Young Ladies." The only boarder was Miss Lizzie Briody of Savannah who was soon followed by several others, as the yellow fever was ravaging that city and many refugees came to Washington. Mother St. John Kennedy, Superior, Sister Clemence Freschon, Sister Aloysius Murphy and Sister Mary Rose Comiskey were the pioneers of this infant institution. The next fall found more pupils at St. Joseph's Academy, and ere long the cry was for more room. God blessed their labors, for two years later, in 1878, the Academy received its charter from the State of Georgia. Under the Providence of God, this success was largely due to the self-sacrificing labors and heroic devotedness of Mother St. John, who during this trying period left nothing undone to advance the interests of God and Community. The unremitting fidelity of Sister Sacred Heart Trout, a woman of rare culture, in improving and keeping aloft the high standard of education is worthy of an historian. Consequently,

the school grew and progressed steadily. Several buildings and a beautiful Chapel were added to the Academy. Unprecedented success crowned the efforts of the Sisters and the school was recognized as pre-eminent in the cause of education. It ranked as one of the best equipped boarding schools for young ladies in the South. In 1910 it was accredited to the University of Georgia and had the unique distinction of being the first Catholic School to secure State certification. In 1912, it was affiliated with the Catholic University of America at Washington, D. C. The future looked bright; but a loving Providence deemed it wise that our Sisters should not attain success too easily. A great trial came on November 21, 1912, when in two hours, the labors of thirty-six years seemingly came to naught, as a great fire laid our home in ashes. The foundation of the Academy, the chimney and walls of the Chapel were all that remained to show that at one time a large building stood on the desolated campus. But hope was left, and we planned again for a new future. It was thought best to change the site of the Academy and build in Augusta, as the Chamber of Commerce in that city had offered our Sisters a free site of twenty acres and financial aid.

On December 26, 1912, Mother Aloysius, Sister Sacred Heart, Sister Raphael Mulroy, and Sister Ambrose Flannagan went to Augusta and took up their abode in the "Dickey Cottage" on Monte Sano Avenue, the free use of which had been placed at their disposal. The cottage, including the attic, contained eleven rooms which were fitted up to accommodate the Sisters and eighteen boarders, girls of the higher grades who were with us at the time of the fire and who loyally elected to share our inconveniences. Plans were made at once for a new Convent, the corner stone of which was laid on July 6, 1913. The handsome and commodious structure, Mt. St. Joseph, was completed and occupied for two years when—sad chapter in our history—through bank failures and other financial trials wholly unforeseen, all was lost. On June 2, 1916, we moved from the new Convent to Chateau Le Vert, which became the second, and as all agree, the more suitable

Mount St. Joseph. Chateau Le Vert was purchased by our devoted friend and benefactress, Mrs. Raphael T. Semmes, and presented to us as our home. The Chateau, originally the manor house of a great plantation, was built in the late eighteenth century by George Walton, a distinguished Georgian of Revolutionary days, and a signer of the Declaration of Independence. It is rich in historic associations; George Washington was a guest at Chateau Le Vert in 1795; and in 1825 Lafayette was entertained in the room which is now the Sisters' Library.

It is not easy to sum up the price of perseverance, but the foundation already laid deep in humiliation, suffering and disappointment was rewarded by an all-wise Providence when in February, 1922, we became affiliated with the Sisters of St. Joseph of Carondelet. This animated us with a holy enthusiasm and a resolution to continue our work in the Diocese with ever-increasing zeal. And so all things work together unto good.

The Chateau is one of the four buildings which comprise the Mount St. Joseph of today. The erection of a beautiful chapel and auditorium in 1930 was the realization of years of labor, sacrifice and prayer. Needless to say, the older Sisters hailed this day when they saw again the stained glass windows and the altar railing which had been rescued from the Washington fire. In 1932, through the generosity of our kind benefactress Mrs. R. T. Semmes, niece of our dear Mother Gabriel Hynes, we were able to purchase Flannery Hall, which is our High School Department. With this last building was fulfilled the desires of all our hearts.

Charming indeed is the location of the Convent and Academy. It is an ornament to the city. The spacious grounds are beautiful and picturesque, well shaded by giant oaks, magnolias, pines and cedars; and as the influence of environment is by no means an inconsiderable factor in the formation of character, we have reason to believe that the beautiful surroundings of Mount St. Joseph cannot fail to make a salutary impression upon youthful minds.

SACRED HEART SCHOOL

Sharon, Georgia.

According to early records, we find in 1877 mention of Sharon as a Catholic settlement. The pastor, Father O'Brien, whose name is synonymous with zeal and earnestness, determined that the Church in Locust Grove, which was the Cradle of Catholicity in Georgia, should be brought nearer the people, hence it was torn down, transported three miles and re-erected



Sacred Heart School, Sharon, Georgia

in Sharon. As the Sisters of St. Joseph had opened an Academy in Washington in 1876, Bishop Gross naturally solicited their aid.

Five acres of land were donated to the Sisters by Mr. Edward Croke, a resident of Sharon, and here in 1878 Sister M. Francis Burke, Superior, with Sister Rose Comiskey and Sister M. Joseph Kinneavey laid the humble foundation for a boarding school for boys. Under incredible hardships and destitute of every comfort and convenience, but with brave hearts and fervent souls, these three Sisters gathered the children around them and labored uncomplainingly until a suitable school was provided for them.

At first the school was conducted in a small frame house secured for that purpose through the efforts of Mr. O'Keefe

and Mr. O'Brien, residents of Sharon. The school opened with an enrollment of twelve boys. The president of the Georgia Power Company, in Atlanta, Preston Arkwright, was among that number, and through his influence, in later years the Sisters received the privilege of free transportation on the street cars.

The present building in Sharon was begun under Sister Francis and completed by her successor, Sister Clemence, in 1880. Throughout its construction Father O'Brien evinced his usual paternal interest. Notwithstanding their stringent poverty and lack of conveniences, the school grew rapidly and soon boys not only from the neighboring cities but also from the neighboring states were attracted to this humble seat of learning in the Empire State of the Southland.

From 1900 to 1910 the school reached the zenith of its success through the self-sacrificing labors and heroic devotedness of Sister M. Agnes, Sister M. Joseph, and Sister Gertrude, zealous superiors who alternately guided the interests of the school. The number of boarders was from 60 to 70 boys. Gradually the numbers dwindled. The settlement, like Locust Grove, gave no promise of success and the heroic settlers moved away. The Sisters continued with unremitting fidelity the arduous work of teaching and instructing, bearing patiently the many sufferings and privations with which their lives abounded.

We have not mentioned the names of all the dear Sisters who worked so heroically in Sharon but we know the Heavenly records have taken account of all. However, gratitude would dictate an individual tribute to Sister Mercedes Murray who from 1923 to 1929 remodeled, readjusted and made every possible effort to build up and maintain the school, but Sharon's better days had gone forever. At present the school is such only in name; and the future history of Sharon is in the hands of a Divine Providence, Who orders all things wisely and well.

The school throughout the period of its existence has formed the minds and hearts of noble and accomplished men, well fitted to adorn the various walks of life. Looking over some old school records we find the names of John Collier, Commissioner of Indian affairs, Doctor Wilkinson, famous

Atlantian Specialist, the late Southern Provincial, Rev. Father Salter, S.J., Father Shelby, S.J., and Father T. Daly, S.J., not to mention others equally well known and distinguished.

Sharon, too, has enriched our community by vocations—Sisters Aloysius and Xavier Burke, Sister Teresa Kealy, Sisters Celestine and Martina Carey.

Today, nothing remains of the Catholic Settlement of Sharon, save the Convent with its spacious background of oak, and across the way in the midst of pine trees the peaceful burying ground and all the tender memories unfaded and undying; for not only in many States are there hearts tenderly bound to this little graveyard, but in the Emerald Isle from whence many of them came. Here lies buried Sister Aloysius Burke, a woman of humble piety and deep abiding faith who guided our little community for three successive terms—terms beset with trials of every kind. Through her judicious foresight, the initial steps were taken towards affiliation with the Sisters of St. Joseph of Carondelet which took place in 1922.

Occasionally, some one from afar, with a loved one resting there, treads softly on this sacred ground, reads reverently the honored names on the time-blackened stones and pauses before two similar monuments—one telling the simple story of Father Doyle, who returning from administering the Sacraments to a dying man, was drowned in a swollen stream, and the other that of Maurice Monaghan, who accompanied the priest and shared the same fate. Here in this little graveyard, far from the bustle and turmoil of the world, they await the Resurrection morn. This then is Sharon, Georgia, in this year of our Lord, 1935.

PAROCHIAL SCHOOLS AND DIOCESAN INSTITUTIONS

Georgia Province.

- 1900 St. Joseph's School, Brunswick, Georgia.
- 1909 Sacred Heart School, Atlanta, Georgia.
- 1916 Sacred Heart School, Savannah, Georgia.
- 1917 St. Anthony's School, Atlanta, Georgia.
- 1876 St. Joseph's Orphanage, Washington, Georgia.

TABLE I.

Growth of the Congregation by Decades

Decade	Professed	Deceased	Dispensed
1836-1846	11	3	0
1846-1856	73	20	6
1856-1866	161	17	5
1866-1876	290	39	5
1876-1886	334	68	11
1886-1896	539	158	15
1896-1906	551	170	7
1906-1916	797	167	35
1916-1926	766	252	27
1926-1936	907	332	34

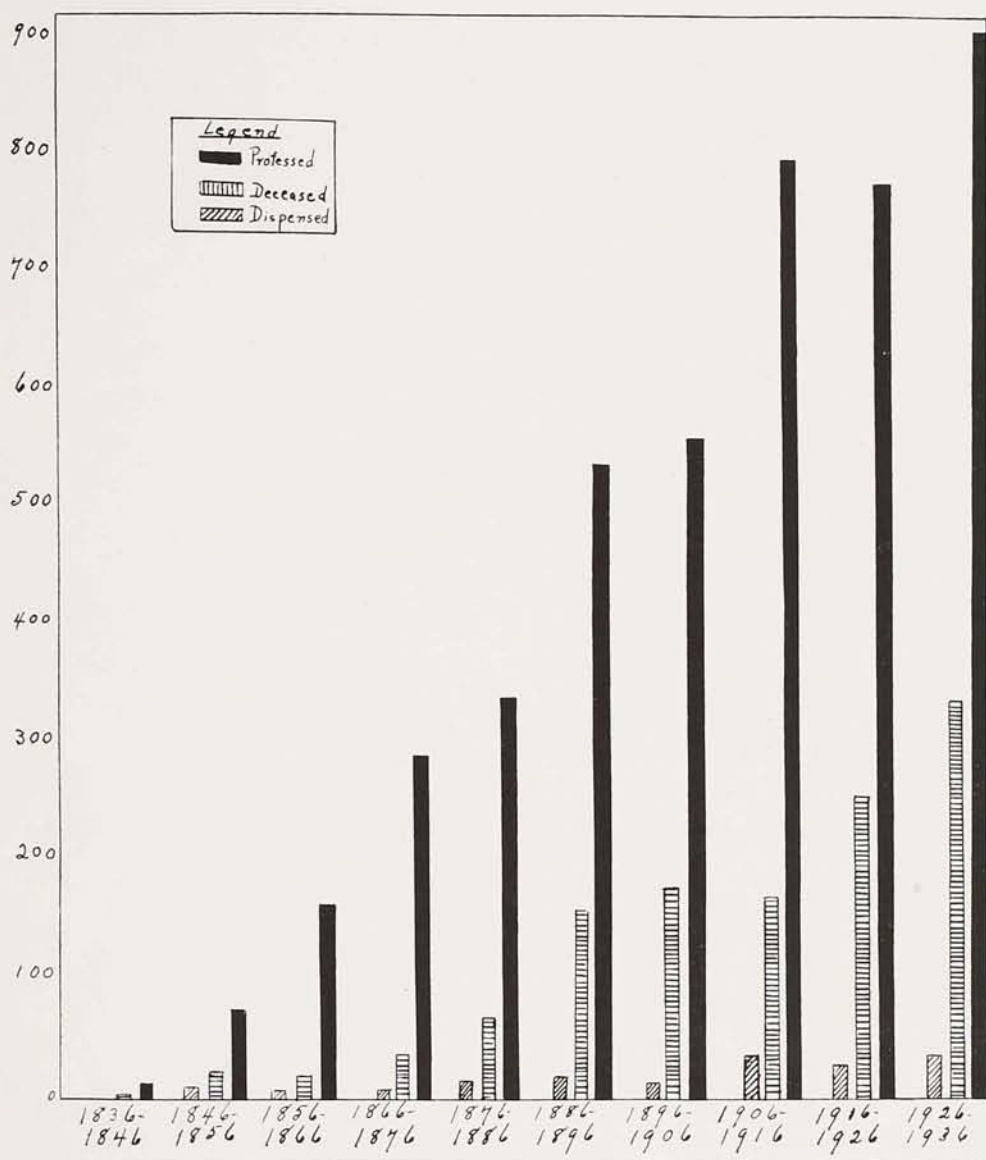


Fig. 1. Graphic Representation of Growth

CONTRIBUTORS

SISTER MARY PIUS NEENAN	SISTER DEBORAH GODLEY
SISTER M. PALMA McGRATH	SISTER ST. ANN KINNEY
SISTER M. VIRGINIA BECKER	SISTER CLARA GRAHAM
SISTER JAMES STANISLAUS ROGAN	SISTER HELEN LUCILLE SCANLON
SISTER ATHANASIA DUNNEBACKE	SISTER MARY MAXINE McGUIRE
SISTER EUSTASIA McCORMICK	SISTER DOROTHY KELLY
SISTER FULGENTIA JOSEPH LIPPS	SISTER MARY MAGDALENE SWOBODA
SISTER FREDERICA JACQUES	SISTER BERNARDA O'REILLY
SISTER OLIVIA KEYES	SISTER WILFRIDA HOGAN
SISTER ERMEN GREENE	SISTER CLARISSA KENNEDY
SISTER BERENICE O'NEILL	SISTER WINIFRED DIBB
SISTER M. ROBERT MULCAHY	SISTER ROSWITHA KRUMHOLZ
SISTER ANNA JOSEPH BECHERER	SISTER ST. RITA BURKE
SISTER GERARD JOSEPH BREWER	SISTER MARGUERITE MARIE KNEIP
SISTER AGNES FRANCES REICHEL	SISTER SERAPHICA HYLIN
SISTER JOSEPHA HIGGINS	SISTER MIRIAM JOSEPH SMITH
SISTER MARY ALBERT CARROLL	SISTER MARGUERITE RYAN
SISTER CATHERINE MARIE ALGEO	SISTER ST. JAMES MEAGHER
SISTER VICTORIANA McKEATING	SISTER BENITA DALEY
SISTER FRANCIS RITA RYAN	SISTER AIDA DOYLE
SISTER ANTONINE O'BRIEN	SISTER ESTA COLLINS
SISTER EVANGELISTA MELADY	SISTER JOHN JOSEPH MORAN
SISTER FRANCIS CLARE BARDON	SISTER AURELIA MARY DOYLE
SISTER ELIZABETH MARIE MARTENS	SISTER ST. CATHERINE BEAVERS
SISTER BORGIA DAVIS	SISTER VICTORIA KELLY
SISTER MARY PAUL GREENE	